~~Ry. VII. g. 5(1-2).~~
D. Laing
F. 7. g. 5(1-2).

This volume contains:-

1. Calvines Catechisme. Edinburgh, printed by John Wreittoun 1631. black letter.

2. The same Catechisme, translated into Salic. The title-page is unfortunately lost, but it was evidently printed by Wreittoun at the same time as the English copy. See the printers' initials on page 107.

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IOHN CALVINES
CATECHISME.

CONTAINING AT LARGE THE
whole grounds of Christian Religion.
Wherein the Minister demandeth the Question, and the Childe maketh Answere.

EDINBVRGH,
Printed by *John Wreittoun.* 1631.

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21 JUY 1936

LAURISTON CASTLE
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The Articles of the Fayth.

THE FIRST SVNDAY.

MINISTER.

WHAT is the principall and chiefe end of Mans lyfe?

CHYLD. **To know GOD.**

M. What mooveth thee to say so?

C. **Because he hath created vs, and placed vs in this worlde, to set forth his glory in vs: and it is good reason, that wee employ our whole lyfe to his Glory, seeing hee is the beginning and fountayne thereof.**

3 *M.* What is then the chiefe felicitie of Man?

C. **Even the selfesame I meane. To know God, and to haue his glory shewed forth in vs.**

4 *M.* Why dost thou call this, mans chiefe felicitie?

C. **Because, that without it, our condition or state were more miserable than the estate of brute beasts.**

5 *M.* Heereby then wee may evidently see, That there can no such miserie come vnto Man, as not to liue in the knowledge of GOD?

C. **That is most certaine.**

6 *M.* But what is the true & right knowledge of *God*?

C. **When a man so knoweth God, that hee giveth him due honour.**

7 *M.* Which is the way to honour God aright?

C. **It is, To put our whole trust & confidence in him, to studie to serue him, in obeying his will, to call vpon him in all our necessities, seeking our sal-**

vation, and everie good thing at his hands: and finallie, to acknowledge both with heart and mouth, That hée is the living fountaine of all goodnesse.

8 II. WEll then: to the end that these thinges may bee discussed in order, and declared more at large, Which is the first poynt?

C. To put our whole confidence in God.

9 *M.* How may that bee?

C. When wée haue an assured knowledge, that hée is Almightie, and perfectly good.

10 *M.* And is that sufficient? C. No.

11 *M.* Shew the reason? C. For there is no worthinesse in vs, why God should either show his power to helpe vs, or vse his mercifull goodnesse to saue vs.

12 *M.* What is then farther requyred?

C. That every one of vs bée fully assured in his conscience, that he is beloued of God, and that hée will bée both our Father, and Saviour.

13 *M.* How shall wee bee assured heere-of?

C. By Gods owne Word, wherein hee offereth vnto vs his mercie in Christ, and assureth vs of his loue towards vs.

14 *M.* Then the very ground to haue sure confidence in God, is to know him in our Saviour Christ?

C. Yea, truely.

15 *M.* Then, briefely, What is the effect of this knowledge of God in Christ?

C. It is contained in the confession of the Faith vsed of all Christians, which is cõmonly called, The Creed of th' Apostles, both because it is a brief gathering of th' Articles of that Faith, which hath bene al-

wayes

ways continued in Christs Church & also, because it was taken out of the pure doctrine of the Apostles.

6 *M.* Rehearse the same? C. *I believe in God, the Father almightie, maker of Heaven and Earth: and in Iesus Christ, his only Son, our Lord: who was conceived by the holy Ghost, borne of the Virgine Marie: suffered vnder Pontius Pilate: Was crucified, dead, and buried, he descended into hell: the third day he arose againe from death, he ascended into Heaven, where he sitteth at the right hand of God the Father almightie: from whence hee will come to judge the quicke and the dead. I believe in the holy Ghost: the holy Church universall: the communion of Saints: the forgiuenesse of sins: the resurrection of the dead; and life everlasting.*

III.

17 TO the intent that this Confession may be more plainlie declared, Into how many partes shall wee divide it?

C. **Into foure principall partes.**

18 *M.* Which bee they?

C. **The first concerneth God the Father: the second is of his Son Iesus Christ, wherein briefely also the whole history of our Redemption is rehearsed: the third is touching the holy Ghost: and the fourth concerneth the Church, & Gods gifts vnto the same.**

19 *M* Seing there is but one God, what mooveth thee to make rehearsall of the Father, the Sonne, and the holy Ghost, as if there were three?

C. **Because that in the substance or nature of God, we haue to consider the Father, as the fountaine, beginning, & originall cause of all things: Secondly his Son, who is his everlasting Wisedome:**

and

and thirdly, the holy Ghost, who is his vertue and power, spread vpon all creatures, and yet neuer-the-lesse remaineth alwayes wholly in himselfe.

20 *M.* This then is thy meaning, that there is none inconvenience at all, to vnderstand severally these three persons in the God-head, who notwithstanding is one, and not thereby divided?

C. It is even so.

21 *M.* Make rehearsall now of the first part of the (Creede?

C. *I believe in God, the Father almightie*, &c.

22 *M.* Wherefore dost thou call him FATHER?

C. I call him so, having respect to Jesus Christ, who is the everlasting Word, begotten of God, before all worlds: who being afterward openly showed to the world, was evidently declared to be his Son. Now seing God is our Saviour, Christs Father, it followeth necessarily that he is also our Father.

23 *M.* What meanest thou by that, that thou callest him ALMIGHTIE?

C. I meane, not only that hee hath a power which he doeth not exercise; but also, that all creatures are in his hand, and vnder his gouernance, that hee disposeth all things by his providence, that he ruleth the world as it pleaseth him, and guideth all things after his owne good pleasure.

24 *M.* So then, by thy saying, the power of GOD is not vdle, but continuallie exercised, so that nothing is done but by him, and by his ordinance?

C. That is most true.

IIII. 25 WHerefore is this clause added, *Maker of Heaven and Earth*?

C. Becaus

C. Because God hath made himselfe knowne vnto vs by his woorks, it is necessarie for vs to seeke him out in them: for our capacitie is not able to comprehend his diuine substance; therefore he hath made the world as a glasse, wherein we may behold him in such sort, as it is expedient for vs to know him.

26 *M.* Doest thou not comprehend all creatures in these two words, *Heaven* and *Earth*?

C. Yes, verilie: and they may right well bee contained vnder these same two woords, seing that all things are either Heavenly or Earthlie.

27 *M.* And why callest thou God only Creator, seing that to order things, and to conserue them alwayes in their estate, is a thing of much more importance, than to haue for one tyme created them.

C. By this woord Creator, it is not only meaned, that God did once create them, having no farther regard to them afterward: but we ought to vnderstand, that as the world was made of him in the beginning, even so now he conserveth the same: so that Heaven & earth, with the rest of his creatures, could not continue in their state, if his power did not preserue them. Moreover, seing in this manner he maintayneth all things, holding them as it were in his hands, it must needs follow, that he hath the rule & gouernance of all: wherefore, in that that he is Creator of Heaven & Earth, it is he, who by his goodnes, power, & wisdome gouernes the whole order of Nature: it is he who sendeth raine and drought, haile, tempests, and faire weather, fertilitie & barrennesse dearth and plentie, healthy and sickenesse; and, to bee

short,

ſhoꝛt, hée hath all things at commandement, to doe him ſeruice at his owne good pleaſure.

28 *M.* What ſayeſt thou as touching the Deuils, and wicked perſons, be they alſo ſubiect to him?

C. Albeit that God doth not guyde them with his holy Spirit, yet he doth bꝛyde them in ſuch ſoꝛt, that they bée not able to ſtiꝛe oꝛ moue without his permiſſion and appointment: yea, and moꝛeouer, he doth compell them to execute his will, although it be againſt their intent and purpoſe.

29 *M.* To what purpoſe doth it ſeruethee to know this

C. The knowledge heereof doth wonderfully comfoꝛt vs: foꝛ we might think our ſelues in a miſerable caſe, if the deuils and the wicked had power to doe any thing contrary to Gods will. And moꝛeoꝛ, we could neuer bee quiet in our conſciences, if wee ſhould thinke our ſelues to bée in their danger: but foꝛ aſmuch as we know that God bꝛideth them faſt, & chayneth them, as it were in a pꝛiſon, in ſuch wayes that they can doe nothing, but as he permits, we haue iuſt occaſion, not onely to be quiet in mind but alſo to receiue moſt comfoꝛtable ioy, ſith God hath pꝛomiſed to bée our pꝛotectoꝛ and defender.

V. GOE to then, let vs come to the ſecond part
30 of our Beliefe?

C. *And in Ieſus Chriſt, his onely Sonne our Lord.*

31 *M.* What is the effect of this part?

C. It is to acknowledge the Son of God to be our Sauiour, & to vnderſtand the mean whereby he hath ꝛedéemed vs from death, and purchaſed life vnto vs.

32 *M.* What ſignifieth this word IESUS, by which thou nameſt him?

C. If

C. It is as much to say, as Sauiour: and this Name was giuen vnto him by the Angell at Gods commandement.

33 *M.* What? is that of more estimation, than if that Name had beene giuen vnto him by men?

C. Yea a great deale: for since Gods pleasure was that hee should bee so named, hee must needs bee our Sauiour indeede.

34 *M.* What signifieth then this word CHRIST?

C. This word CHRIST doth expresse more effectually his office, and doth vs to wit, that he was anoynted of the Father, King, Priest, and Prophet.

35 *M.* How hast thou the knowledge heereof?

C. By the Scripture, which teacheth vs, that anointing did serue for these three offices, the which he also attributed vnto him in many places of the same

36 *M.* But what manner of Oyle was it wherewith hee was anoynted?

C. It was no such materiall Oyle as wee vse, and as did serue in old time to the ordering of Kings, Priests and Prophets: but a farre more excellent Oyle, euen the Grace of Gods holy Spirit whereof the outward anointing in the Old Testament was a figure.

37 *M.* What manner of Kingdome is that whereof thou speakest?

C. It is Spirituall, and doth consist in Gods Word and in his holy Spirit, wherein is contained both righteousnesse and life euerlasting.

38 *M.* And what is his Priest hood?

C. It is an Office and authoritie to present himselfe

selfe before God, to obtaine grace and fauour for vs, and to pacifie his Fathers wrath, by offering an acceptable sacrifice vnto him.

39 *M.* Why callest thou him a Prophet?

C. Because that he came downe into the world as a chiefe Ambassadour of God his Father, to declare at large his Fathers will, and to finish all Reuelations and Prophesies.

40 VI. COmmeth there any profite vnto thee, by these names and dignities of CHRIST?

C. Yes: they altogether belong to our comfort, for Christ did receaue all these of his Father, to make vs partakers thereof, whereby wee ought each one receaue of his fulnesse.

41 *M.* Declare this thing to me more at large?

C He receaued the holy Ghost in full perfection, with all the giftes of the same, to bestow them vpon vs, and to distribute them to euerie one of vs, in the measure and quantitie that GOD knoweth to bee most meete: and so by these meanes, we draw out of him, as out of a Fountaine, all the spirituall giftes that we haue.

42 *M.* To what vse doeth the Kingdome of CHRIST serue vs?

C. To set vs in libertie of Conscience, to liue godlie and holie: that wee being enriched with his Spirituall Treasures, and armed with his power, may bee able to ouercome the Deuill, Sinne, the Flesh, and the World which bee pernicious Enemies of our Soules.

43 *M.* What profite haue we of his Priesthood?

C. First

C. First, by these meanes he is our Mediator, to bring vs into the favour of God his Father: And againe, hereby we have a free entree to come, and show our selues boldly before God, and to offer vp our selues, with all that belongeth vnto vs for a Sacrifice: and in this point we are all fellowes after a sort of his Priesthood.

44 M. The vtilitie of his Office, in that hee is a Prophet, is yet behind?

C. Sith our Lord Iesus hath received this Office to become the Master and Teacher of his flock, the end of his dignitie is to bring vs to the right knowledge of the Father, and his trueth: so that we might become GODS houshold Schollers, and of his Familie.

45 M. This is then, that a man may briefly gather of thy words, that this Name CHRIST doeth include three sundrie offices, the which GOD hath given vnto his Sonne, to the intent to bestow the fruite and profite of the same vpon his Elect?

C. It is verie true.

VII. 46 BY what reason callest thou CHRIST the only Sonne of GOD, sith GOD doeth also name vs all his children?

C. As touching that, that we are Gods children we are not so of nature, but only by his Fatherlie adoption, and by grace, in that God doth accept vs for his children. Now our Lord Iesus being begotten of the substance of his Father, and being of the selfesame nature, may iustly be called Gods onlie Son, for that there is none other that is so by nature.

M. This

47 *M.* This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whom it belongeth by nature, that which notwithstanding hee hath by free gift of his goodnesse communicated vnto vs, in that wee are his members?

C. It is even so: and therefore in respect of that his communicating with vs, the Scripture calleth Christ in another place, The first borne amongst many Brethren.

48 *M.* Why calleſt thou him *our Lord*?

C. Because hee is appointed of the Father to haue Lordship over vs, and to rule in Heaven and in Earth, and to bee head of Men and Angels.

49 *M.* What is the meaning of that that followeth?

C. It declareth after what sort the Son of God was anoynted of his Father, to become our Sauiour: that is to say, he tooke vpon him our flesh, and therein fulfilled all thinges necessarie for our Redemption, according as they bee heere rehearsed.

50 *M.* What meanest thou by those two clauses, *Conceaved by the holy Ghost, borne of the Virgine Mary*?

C. That hee was fashioned in the Virgines wombe, taking verie substance and manhood of her, that hee might thereby become the seede of David, as the Prophets had before signified: and yet notwithstanding all things were wrought by the secret and marueilous power of the holy Ghost, without the company of man.

51 *M.* Was it then needfull, that hee should take vpon him our verie flesh?

C. Yes verily For it was conuenient ȳ mans dis-

obe-

obedience against God, should bee purged in the nature of man. And moreover, if Christ had not bene partaker of our nature, he had not bene a meet Mediator, to make vs at one with God his Father.

52 *M.* Then this is thy saying, That it behoved that Christ shold become verie man: to the end he might execute the office of a Saviour, as in our person?

C. Yes verily: For we must borrow of him all that which is lacking in our selues: for this our default could not otherwise be remedied.

53 *M.* But for what cause was this thing wrought by GODS holy Spirit? and not rather by the companie of man, according to the order of nature?

C. Because the sede of Man is of it selfe altogether corrupt with sinne, it behooved that this conception of Christ, should bee wrought by the power of the holie Ghost, whereby our Saviour might bee preserved from all corruption of sinne, and replenished with all manner of holinesse.

54 *M.* So then, by these sayings, it is evidentlie declared vnto vs, That he which should purifie and cleanse others from filth of sin, must be himselfe free from all spots thereof, and even from his mothers wombe, dedicated vnto God in pureneſſe of nature, so that he may not be guiltie of corruption, wherewith the whole stocke of man is infected?

C. So I meane.

VIII. 55 WHerefore speakest thou of his death immeditately after his birth? & leavest out the whole historie of his life?

C. Because there is nothing mentioned or spo-

ken

ken of in our *Creede*, but that which peculiarlie belongeth to the substance of our Redemption.

56 *M.* Why is it not plainly said in a word, That hee died, without any speaking of Pontius Pilate by whose judgement hee suffered?

C. This was not only to make the Historie of Christs Passion to haue the more evident assurance, but also to declare vnto vs, That hee was condemned vnto death by a Judge.

57 *M.* How so?

C. He died to suffer the paine which was due vnto vs, that we might thereby be deliuered from the same. Now, for asmuch as wee are guiltie before Gods iudgement, as wicked mis-doers. Christ, to take vpon him our person, vouchsafed to show him selfe before an earthly iudge, and to bee condemned by his mouth, that thereby wee might bee cleared before the Judgement seat of God.

58 *M.* Notwithstanding, Pilate pronounced him innocent; and so by that hee doeth not condemne him as worthie of death?

C. Pilate did both the one, and the other: first, Christ was pronounced innocent and iust by the iudges owne mouth, to signifie that he suffered not for his owne desert, but for our trespasses, and yet with-all, the same iudge did solemnlie giue the sentence of death against him, to testifie & expresse, That hee is our true pledge and ransome, as he who also hath taken vpon him our condemnation, to deliuer vs from the same.

59 *M.* That is well said, for if hee had beene a sin-

ner,

ner, indeede hee had not beene meete to haue suffered death for the offences of others: and nevertheleſſe to the end that wee might be clearly quite by his condemnation, it was neceſſarie that he ſhould bee counted as amongſt the wicked?

C. So I meane.

IX. WHere thou ſayſt, Chriſt ſuffered on ỹ Croſſe, 60 was that kind of death of more importance, than if hee had otherwiſe put to death?

C. Yes verilie: And touching that matter, Saint Paul ſayeth, That hee was hanged on a Tree, to the intent that hee might take vpon him our curſe, and ſo diſcharge vs: for that kind of death was accurſed of God.

61 M. What? Is it not a great reproach and diſhonour vnto our Lord Ieſus, to ſay, That hee was accurſed, and that before God?

C. No, not a whit: For he through his Almighty power, by taking the curſe from vs vnto himſelfe, did in ſuch ſort make it voide, and of none effect, that hee himſelfe nevertheleſſe continued ſtill ſo bleſſed, that he was able to fill vs alſo with his bleſſings.

62 M. Declare that that followeth?

C. In ſo much that death was a puniſhment appointed vnto man for ſinne, therefore our Saviour Chriſt did ſuffer death, and by ſuffering, overcame it. And to the intent alſo to make it the more certainlie knowne vnto vs, that his death was not counterfeit, it pleaſed him alſo to bee buried, after the common manner of men.

63 M. But it appeareth not that any profite com-

meth

meth vnto vs by this, that CHRIST hath wonne the victorie over death, seing that we notwithstanding cease not to die?

C. That doeth not hinder: For the death of the Faithfull is now nothing else, but a readie passage vnto a better lyfe.

64 *M.* It followeth then necessarly heereof, that wee ought no wayes to bee affraide of death, as though it were a dreadfull thing: but rather it behoveth vs willingly to walke the trace of our head and Captaine *Iesus Christ*; who as he perished not by death, so will he not suffer vs to perish thereby?

C. It is even so.

65 X. WHat is the sense of that clause, *He descended into hell?* C. That Christ suffred not only naturall death, which is a separation of the soule from the body, but also that his soule was in wonderfull distresse, enduring grievous torments, which S^t. Peter calleth the sorrowes of death.

66 *M.* For what consideration sustained he these paines?, and in what sort?

C. Because hee presented himselfe before the Judgement Seate of God, to satisfie for our sinnes, it was necessarie that he should feele this horrible torment of conscience, as if God had utterly forsaken him: yea, as though God had beene his extreame Enemie: and being in his extreamitie, he cryed vnto his Father, My GOD! my GOD! why hast thou forsaken mee?

67 *M.* Why? was GOD then angrie with him?

C. Nay, howbeit it was meete that God should punish

punish him in such sort to perfourme the wordes of Esay, that hee was stricken with the hand of his Father for our sinnes, and that hee was wounded for our transgressions.

68 *M.* But how could it bee, that hee was in such dreadfull anguish, as though God had vtterly forsaken him, seing that hee was God himselfe?

C. We must vnderstand, that hee was in such distresse, onlie as touching his vnmanitie: and to the intent that hee might feele these pangues in his Manhood, his Godhead did in the meane time, for a little space keepe it selfe close: that is to say, it did not show the might thereof.

69 *M.* But how could this bee, that Christ who is the Salvation of the Worlde, could bee vnder such condemnation?

C. He was not so vnder it, that he should continue in the same: for he hath in such wise felt the terrours which he hath spoken of, that he was not overcome of the same, but hath rather thereby made battell against the power of hell, to breake and destroy it.

70 *M.* Heereby then we see the difference betweene the griefe of minde, which Christ did suffer, and that which the impenitent sinners do abyde, whom God doeth punish in his terrible wrath: for that verie paine which Christ sustained for a tyme, the wicked must endure continually: that which was vnto Christ but a pricke, is vnto the wicked in stead of a glaiue to wound them to death?

C. Trueth it is, for our Saviour Christ, even in the midst of his torments did not cease to put a

full trust evermore in GOD his Father: but the damned sinners doe despare, yea, they despyse God in so much, that they blaspheme his Maiestie.

71 XI. MAy we now gather by this, what profit come to the faithfull, by the death of Iesus Christ?

C. Yes verie well: & first of all, we se that it is a sacrifice, wherewith hee hath fully satisfied his Fathers iudgement on our behalfe, & thereby also he hath appeased Gods wrath, & hath brought vs into his favour again: Secondly, that his blood is a washing of our soules frō al māner of spots: And finally, that he hath so cleane wiped away our sinnes through his death, that God will neuer hereafter haue remembrance of them: so that the obligation which was against vs, is now cancelled and made voyde.

72 *M.* Haue wee none other profite of his death?

C. Yes, verily: that is, If wee bee true members of Christ, our olde Man is crucified, and our flesh is mortified, to the end that none evill lusts doe hereafter beare rule in vs.

73 *M.* Expound the Articles following?

C. He rose the third day from death to lyfe: wherein hee shewed that hee had gotten the victory over death and sinne: for through his resurrection hee swallowed vp death, he brake asunder the chains of the Devill, and finally, he destroyed all his power.

74 *M.* Tell me how many wayes this Resurrection of Christ doth profite vs?

C. Three manner of wayes: The first, that we haue fully obtained to be righteous therby: Secondly, it is a sure gadge of our immortalitie: Thirdly,

lie,

lie, that if we be indéede truely partakers of his re surrection, we rise now in this présent worlde into a newe kynde of life, whereby we serue God only, and leade our liues agréeable to his will.

XII. LET vs goe forward to the rest?

C. *He ascended vp into Heaven,*

75 *M.* Went CHRIST vp into Heaven in such sort, that he is no longer in the world?

76 C. Yea, for when he had performed whollie all things that were iniopned him by the commandement of the Father and had accomplished all that was necessarie for our salvation, it was not néedfull that he should remaine any longer on the earth.

77 *M.* What profite haue we of his ascension?

C. We receaue double profite thereby: for since our Saviour Christ is entred into Heaven, in our name, even in like manner as he came downe from thence for our sakes, he hath thereby made an open entrie into the same place for vs, giving with all an assured knowledge that the gate of Heaven is now open to receaue vs, which was before shut through our sins. The second profite is, that he appeareth in the sight of God the Father, to make intercession for vs, and to be our Advocate to make answere for vs.

78 *M.* But is our Saviour CHRIST so ascended into Heaven, that he is no more heere with vs?

C. No, not so: for he himselfe promiseth contrarie: that is, That he will be present with vs vnto the worlds end.

79 *M.* Is it meaned of his bodily presence, that he maketh promise so to continue with vs?

C. No verily: for it is another matter to speake of his body, which was taken vp into Heaven, and of his power, which is spreade abroad throughout the whole world.

80 *M.* Declare the meaning of this sentence, *He sitteth at the right hand of GOD, the Father?*

C. The vnderstanding of that, is, that he hath receaued into his hands the gouernance of Heaven and Earth, whereby he is King and ruler ouer all.

81 *M.* What signifieth this word, *Right hand*, and *sitting at the right hand?*

C. It is a similitude, or manner of speach, borrowed of earthly Princes, which are wont to place on their right side, such as they substitute next vnder them, to rule in their name.

82 *M.* Then thou meanest nothing else thereby, but that which S^t. *Paul* speaketh, that he was appointed head of the Kirk, set in authority aboue all powers, and that he hath receaued a name or dignitie, passing all others? C. Euen so it is.

XIII. GOE forward to the residue?

83 C. *From thence he Will come to judge the quick and the dead:* that is to say, He will come downe from Heaven, and shew himselfe visible once againe in iudgement, as he was seene to ascend.

84 *M.* Seing the judgement of GOD shall be in the end of the world, how may that be which thou sayest, some shall be aliue, and other some shall be dead, since it is a thing appointed vnto all men to die once?

C. S^t. Paul maketh answere to this question himselfe, saying, that they which at that tyme shall

bee

bee found alyue, shall bee suddenly changed, to the ende that their corruptible nature being abolished, they may bee cloathed with incorruption.

5 *M.* Thy meaning is then, that this change shall be vnto thé in stead of a death: in so much as it shal abolish their former nature, and make them rise againe in a new state? *C.* **Trueth it is.**

6 *M* Doe we receiue any comfort by this, that our Saviour Christ will come once to iudge the world?

C. **Yea, verilie, and that great: for wée are taught certainly, that his comming at that tyme, shall only bée for our saluation.**

7 *M.* Then there is no cause why wee should bee affrayde of the day of iudgement, or that we should tremble therefore?

C. **No verily: for asmuch as we shall appeare before none other Iudge, but him who is our Aduocate, and hath taken vpon him to defend our cause.**

XIV. 1 Et vs now come to the third part?

88 *C.* **That concerns our faith in the H. Ghost.**

89 *M.* And to what purpose doth it serue vs?

C. **It doth vs to vnderstand, that euen as God hath redeemed, and saued vs in Iesus Christ: euen so it pleased him to make vs partakers of his Redemption and Saluation, through his holy Spirit.**

90 *M.* How so?

C. **In like maner, as the Blood of Christ is the only purgation of our soules: Euen so the holy Ghost must sprinkle our consciences with the same, to make them cleane.**

91 *M.* This needeth a more euident declaration?

C. **It**

C. It is to say, that the Spirit of God dwelling in our hearts, doeth make vs feele the vertue of our Lord Iesus: for it is hee that doeth open the eyes of our hearts, to behold CHRISTS benefits towards vs: hee doth seale them in our heartes: and this Spirit doeth also regenerate vs, and make vs new creatures: in such sort, that by his meanes we receaue all these gifts and benefits, which he offered to vs in CHRIST our Sauiour.

XV

92 C. WHat followeth now next?

The fourth part of our Belieke, where it is said, *I believe that there is an holy vniversall Kirk.*

93 *M.* What is the Church vniversall?

C. It is the bodie and fellowship of them that believe, whom God hath ordayned and chosen vnto lyfe everlasting. (Article?

94 *M.* Is it necessarie that we should believe this

C. Yes, vnlesse wee meane to make Christs death of none effect, and make all these things to no purpose, which wee haue rehearsed alreadie: for all Christs doings proue, There is a Church.

95 *M.* This is then thy saying, that all which hitherto hath beene declared, doeth touch the cause and ground of our Salvation: in so much as GOD hath receaved vs into his favour, by the meanes of our Saviour Iesus Christ, and hath established this grace in vs through his holie Spirit: but now the effect that commeth of all this, is declared vnto vs, to giue the more evident assurance thereof?

C. It is even so

96 *M.* What meanest thou by calling the Church holie?

C. I

C. I call the Church holy in this sense, Because that those whom God hath chosen, he iustifieth, and reformeth vnto holinesse and innocencie of lyfe, to make his glorie to shine in them: & also our Saviour Christ hath sanctified his Church which he redeemed to the end it might be glorious, and without spot.

97 *M.* What meaneth this word, *Catholicke* or *Universall?*

C. It serveth to put vs in remembrance, that as there is but one Head of the Faithfull: even so it behoveth them to be knit together in one body, so that there be not diverse Churches, but one Church only dispersed throughout the whole World.

98 *M.* Declare as touching the communion of Saincts?

C. That clause is put to for a more plaine declaration of the vnitie of the members of Christs Church: Moreover it doth vs to understand, that all the benefites that Christ hath given to his Church, belong to the profite & salvation of every faithfull person, for asmuch as they haue all communitie together.

99 XVI. BVt is this holinesse of the Church now already perfect?

C. No verily: For it is a continuall battell so long as it is in this World, and labeureth alway vnder imperfection and infirmities, which shall never bee cleane taken away, vntill it be altogether coupled to her head Christ, by whom it is perfectly sanctified.

100 *M.* Is there none other waye to knowe this Church, but by Faith?

C. Yes, verily: there is a Church which may be seene to the eyes, for asmuch as GOD hath given verie sure tokens by the which we may know the same

same: But here in this place, mention is made properly of that Church, which hee hath chosen even by his secret Election vnto everlasting life; the which cannot bee perfectly discerned by our senses.

101 *M.* What is there more?

C. I believe the remission of sinnes.

102 *M.* What is the proper signification of this word, Remission?

C. That God doth freely forgiue all the sinnes of them that believe in him, in such sort, that they shall never be called to any account, to receiue any punishment therefore.

103 *M.* It is easie then to bee gathered of this, That wee doe not merite by our owne satisfaction, that God should pardon our sinnes.

C. You say true: For our Saviour Christ hath made satisfaction, by sustaining the paine due vnto the same. For wee of our part, are not able to make any recompense vnto God: but of his meere liberalitie wee obtaine this benefite freely.

104 *M.* Wherefore dost thou make mention of Remission of Sinnes, immediatelie after that thou hast spoken of the Church?

C. Because that no man can receiue forgiuenesse of his sinnes, vnlesse hee bee ioyned in the fellowship of Gods People, and so continue in the vnitie of Christs Body, even to the end, like a true Member of his Church.

105 *M* By this saying then, without the Church there is nothing but Death, Hell, and Damnation?

C. That is most certaine: For all such as doe

diuide themselues from the Body of Christ, to breake the vnitie thereof by Sects, are vtterlie destitute of all hope to enioye everlasting lyfe, whille as they kéepe themselues so diuyded.

XVII.

106 C. WHat followeth more? (*everlasting.*
The ryssing againe of the body, & life

107 *M.* Whereto serveth this Article in our Belieue?

C. To teach vs that our felicitie consisteth not in any thing vpon the earth. The which knowledge may serue vs for two necessarie purposes: *Firste*, it serveth to teach vs to passe thorow this transitorie world, as thorow a strange Country, setting not by earthly things: Secondly, it putteth vs in comfort, That although as yet we doe not fully enioy the fruite of that grace which our Lord God hath freely given vs in Christ; that yet we ought not to bée discouraged: but patiently to wayte for him vnto the tyme that hée shall appeare.

108 *M.* What shall be the manner of our Resurrection?

C. All they that bée dead before the tyme, shall then take their owne bodies againe vnto them: howbeit they shall bée of another sort, to wit, they shall be no more subiect to death, nor corruption, and yet notwithstanding they shall be of the selfesame nature and substance as before. And such as shall then be found alyue, God will raise them vp marvailously, and suddenly change their bodies, in the twinckling of an eye, as wée haue said before.

109 *M.* Shall not the wicked bee as well partakers of this resurrection, as the faithfull?

C. Yes, verilie: but they shall be in condition farre

vn-

vnlyke: for the faithfull shall ryse againe to everlasting ioy and salvation, and the other to everlasting death and damnation.

110 *M.* Wherefore is there mention made of lyfe everlasting, and not of hell?

C. Because the Crede is a briefe summe of our Faith, contayning in as few words as can be, that which belongeth peculiarlie to comfort the Consciences of Gods faithfull: therefore Gods benefites which hee freely bestoweth vpon his people, hee rehearsed only without any mention of the wicked, who are cleane shut out of his Kingdome.

XVIII.

111 Sith wee haue the Fountaine, whereupon our Faith is builded, wee may well gather heereof, what is the right Fayth?

C. Yes verily: that is to say, It is a sure perswasion, & stedfast knowledge of Gods tender loue towards vs, according as he hath plainly vttred in his Gospell, That he will be both a Father and a Sauiour vnto vs, through the meanes of Iesus Christ.

112 *M.* Doeth Faith stand in our power? either is it a free gift of God?

C. The Scripture teacheth vs, that is a speciall gift of the holy Ghost: and verie experience doth also confirme the same.

113 *M.* How so?

C. For the feblenesse of our wits is such, that wee can by no meanes attaine vnto the spirituall wisdome of God: the which is reuealed vnto vs by faith: and our hearts are naturally inclyned to a certaine distrust, or at least a vaine trust, either in our

our selues, or in any other creatures: but what tyme Gods Spirit hath lightened our hearts, and made vs able to vnderstand Gods will, (the which thing we can not attaine otherwise) then doeth he arme vs also with a stedfast confidence in his goodnesse, sealing the promises of Salvation in our hearts.

114 *M.* What profite commeth to vs through this Faith when wee haue it?

C. It doth iustifie vs before God, and maketh vs inheritours of everlasting lyfe.

115 *M.* Is not then a man justified through good works, if he liue holily, and in the obedience of Gods will?

C. If any man were so perfect before God, hee might worthily be called righteous: but for as much as we are all wretched sinners in the sight of God, we are driven to seeke elsewhere for a worthinesse, to make answere for vs to Gods iudgement.

XIX. 116 BVt be all our works so disproved, that they can merit nothing at all for vs before *God*?

C. First, all such workes as wee doe of our selues by our nature are vtterly corrupt: whereof it followeth necessarily, that they can not please God, but rather doe provocke his wrath, and bee condemneth them everie one.

117 *M.* This is then thy saying, That vnto the tyme that God hath received vs to mercie, and regenerate vs by his Spirit, we can doe nothing but sinne: even as an evill tree can bring foorth no fruite, but that that is evill?

C. Even so it is: For although our workes make a faire show to mans sight, yet they are wicked be-

fore

fore God, so long as the heart is naught, vnto the which God chiefly hath respect.

118 *M.* Hereby then thou doest conclude, that it lyeth not in our power to prevent God with our merites, and so provocke him to loue vs: but much rather wee thereby doe stirre him vp to bee more and more angrie against vs?

C. Yea surely, and therefore I say, that without any consideration of our owne workes, he doeth receaue vs into his fauour of his bountifull mercie, through the merits of our Sauiour Christ, accounting his righteousnesse to be ours, and for his sake imputeth not our faults vnto vs.

119 *M.* What? Meanest thou then that a man is justifyed by faith?

C. For so much as through beleeving, that is, receaving with an assurance of the heart the promises of the Ghospell, wee enter into the possession of this Righteousnesse.

120 *M.* This is then thy meaning, That as God doeth offer righteousnesse vnto vs by his Ghospell, so the onlie way to receaue it, is Faith?

C. So I meane.

XX. WEll then, after that God hath once receaved vs into his fauour, bee

121 not the works which we doe by the vertue of his holy Spirit, acceptable vnto him?

C. Yes verilie, because hee doeth of his free goodnesse so accept them, and not because their worthinesse doeth deserue so to bee esteemed.

122 *M.* How is it that they be not worthy of themselues

to

to be accepted, since they proceed of the H Ghost?

C. Because there is mixed some filth through the infirmitie of the flesh, whereby they are defiled.

123 *M.* By what meanes then are they made acceptable vnto GOD?

C. By faith only, whereby a man is assured in his conscience, that God will not straitly examine his workes, nor try them by the sharpe rigour of his iustice: but that he will hide the imperfectnesse, and vncleane spots that be in them, with the perfectnesse of our Christ, and so account them as perfect.

124 *M.* May wee say then, that a Christian is justified by his works, after that God hath called him? or that he doth merite through them GODS favour, to the procurement of life everlasting?

C. No verily: but rather it is said, That no man living shall be iustified in Gods sight, and therefore we must pray, That hee doe not enter into iudgement with vs.

125 *M.* Thou meanest not heereby, that the good deedes of the Faithfull are vnprofitable?

C. I meane nothing lesse: for God promiseth to reward them largely, both in this world, and in the lyfe to come: and yet notwithstanding this, these rewardes of God bee not given for our worthie desertes, but onlie because it pleaseth GOD of his goodnesse to loue vs freelie: and so to cover and forget our faultes, that hee will never call them any more to remembrance.

126 *M.* May we be just without good workes?

C. That is not possible: For to beleeue in Christ

is as much to say, as to receaue Christ in such sort as he giueth himselfe vnto vs. Now this is an euident thing, that Christ promiseth not only to deliuer vs from death, and to restore vs vnto the fauour of God his Father, through the only merites of his innocencie, but he also promiseth to make vs new creatures, by his holy Spirit: to the end that we should leade an holy conuersation in all good workes. So that these must be ioyned together, except we would diuide Christ from himselfe.

127 *M.* Then I see, that it is so far from the office of faith, to make men despisers of good works, that it is the very roote whence all good works doe spring?

C. It is most certaine: And for this cause the doctrine of the Gospell consisteth in these two points to wit, Faith and Repentance.

XXI

128 C. WHat manner of thing is Repentance?

It is the hatred of sinne, and loue of iustice, proceeding of the feare of God; which bringeth vs to the forsaking of our selues, & to the mortifying of our flesh, that we may giue our selues to be gouerned by the Spirit, in the seruice of God.

129 *M.* This then was the second member in the diuision, which wee made at the beginning, concerning a Christian mans lyfe?

C. Yea, verilie: and we haue said also, that the very right and allowable seruice of God doth consist

130 in obeying his will. *M.* Why so?

C. Because he will not be serued after our fantasie, but after his owne pleasure.

131 *M.* What rules hath he given vnto vs to leade our life by. C. His Law. What

132 *M.* What things doth it contayne?

C. It is diuided in two parts, whereof the first doth containe foure Commandements, & the second containeth fiue: so that there are ten in the whole.

133 *M.* Who hath made this diuision thereof?

C. God himselfe, who also gaue it, written in two Tables vnto Moses, saying; That the whole was reduced into ten Sentences.

134 *M.* What is contayned in the first Table.

C. It contains ỹ mãner of the true worship of God.

135 *M.* What is contayned in the second Table.

C. How we ought to behaue our selues towards our Neighbours, & what duety we owe vnto them.

XXII.

136 C. *Hearken, and take heede, Israel: I am the Lord, thy God, who hath brought thee out of the Land of Egypt, and out of the house of Bondage: Thou shalt haue none other gods before My Face.*

137 *M.* Declare the meaning heereof?

C. In the beginning he doth, as it were, an introduction to the whole Law: For he challengeth here vnto himselfe, first, authoritie to command, naming himselfe Eternall King, and the Creator of the World. And againe, after, hee calleth himselfe our God, to make vs highly to esteeme his Doctrine: For if that he be our Sauiour, it is good reason that we be also his obedient People.

138 C. But that which followeth after, touching the delyverance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?

C. Yes verily, as concerning the body, howbeit it belon-

belongeth also indifferently vnto vs all: in so much as he hath delivered our soules from the spirituall captivitie of sinne & from the tyranny of the devill.

139 *M.* Why doth he make mention of this in the beginning of the Law?

C. To put vs in remembrance, how greatlie we are bound to obey his good pleasure: and what vnkyndnesse it is to doe the contrarie.

140 *M.* What requireth he in this first Cõmandement?

C. To receive only vnto himselfe the whole honour, not giving any part thereof to any other.

141 *M.* What is his due honour?

C. To worship him, to put our whole trust in him, to call vpon him, and such other lyke, which bee attributed only vnto his Maiestie.

142 *M.* Wherefore saith hee, *Before my Face?*

C. For asmuch as hee seeth and knoweth all things, and iudgeth the secret thoughtes of mens hearts, he signifieth vnto vs, That he requireth not only that in outward profession, but that vnfeignedly from the bottome of our hearts, we should take him for our only God

XXIII. Rehearse the second Commandement?

143 C. *Thou shalt not make to thee any graven Image, neither any similitude of things that are in Heaven aboue, neither that are in the Earth beneath, nor that are in the Waters vnder the Earth: Thou shalt not bow downe to them neither serue them.*

144 *M.* Doth he vtterly forbid the making of any Image

C. No: but he expressely forbiddeth either to make any Image to present God, or to worship him there

M. Where-

145 *M.* Wherefore are wee forbidden to repreſent GOD in any viſible Image.

C. **Becauſe there is no compariſon betweene him that is an everlaſting Spirit, incomprehenſible, and a materiall body, mortall, corruptible, and viſible.**

M. Thy mynd is then, that he doth great diſhonour 146 vnto GODS Majeſtie, that goeth about to repreſent him in ſuch ſort?

C. **Yes, verily.**

M. What manner of adoration is heere condemned?

147 C. **We are heere forbidden to come before any image to make our Prayers, or to bow our knees before it, or to make any other ſigne of reverence, as though GOD did there ſhew himſelfe by them.**

148 *M.* This is then not to be taken, as though all carving, or painting of images were vtterly prohibited: but alone to make images, either to ſeeke, or to honour GOD in them, or to abuſe them vnto any kynd of ſuperſtition, or idolatrie?

C. **It is even ſo.**

149 *M.* For what purpoſe was this Commandement given?

C. **That as in the firſt Commandement GOD ſheweth himſelfe to be him alone, whom we ought to worſhip and honour: even ſo now he ſheweth the right kynd of worſhip, to withdraw vs from all ſuperſtitions, and carnall imaginations.**

XXIV GOE foorth?

150 C. **He ioyneth vnto it a threatning.** *That he is the Eternall our God, jealous, viſiting the iniquities of the Fathers in their Children, vpon the third and fourth generation, of ſuch as doe hate him.*

M. Wherefore doth he make mention of his migh ?

C. To signifie that hee is of sufficient power to maintayne his owne honour.

152 *M.* What meaneth hee by speaking of jealousie?

C. That he cannot abyde a companion with him: for even as hee hath of his vnspeakeable goodnesse, freely giuen himselfe vnto vs; euen so hee will that wee become altogether his. And this is the chastitie of our soules that they be dedicated vnto him, and kept holy for him. As contrariewise, it is a Spirituall Whoredome, if they bee withdrawne from him, to any kynde of Idolatrie, or superstition.

153 *M.* How ought this to be taken, that he punisheth the transgressions of the Fathers, in their Children?

C. To pierce our hearts more deeplie, with the terrour of his wrath, who doth not only threaten to punish the offenders, but also their posterity after them

154 *M.* What? is not this contrary to the righteousnes of God, to punish the one for the others fault?

C. If wee consider the estate of man, this Question is soone answered: For wee are euerie one of vs by nature vnder the curse of God: so that we can not find fault with God, when he leaueth vs in this estate. And as hee sheweth his fauour towards his Seruants, when hee blesseth their posteritie, so doth hee shew his vengeance towards the wicked, when hee suffereth their offspring to continue in their curssed estate.

155 *M.* What sayeth hee more?

C. To the end he might stirre vs also vp with tender loue, he sayth moreover, That he sheweth forth his abundant mercie to the thousand descent of such as

as loue him, and kéepe his Commandements.

156 *M.* Doeth he meane that the obedience of a faithfull man shall be sufficient to saue his posterity, although it be wicked?

C. No: but that he will in such sort shew forth his goodnesse towards the Faithfull, that for the fauour he beareth vnto them, he will also be knowne vnto their children: not only mynding to prosper them héere in things of this world, but to sanctifie them also with the gifts of his Spirit, whereby they may become obedient to his will.

157 *M.* But this seemeth not alwayes so?

C. No: for as the Lord reserueth this libertie to himselfe, alwayes to shew mercie vnto the children of the wicked. so on the other part, he hath not so bound his grace vnto the children of the faithfull, but that he may at his pleasure reiect whom he will: yet notwithstanding he doeth in such wayes order these things, that all men may easilie see, that hee hath not made this loving promise for nought.

158 *M.* Wherefore doth he rehearse heere in the promise to *a thousand descents*, whereas in the threatning, hee made mention but of three or foure?

C. To signifie, that God is alwayes more readie to vse gentlenesse and fauour, than roughnesse or rigour, according as he sayeth of himselfe, that he is readie to shew mercie, and slow to anger.

XXV. LEt vs come to the third Cómandement?

159 C. *Thou shalt not take the Name of the LORD thy GOD in vaine.*

160 *M.* What is the vnderstanding thereof?

C. He doeth not only forbid vs to abuse and blaspheme the blessed Name of God by periurie, but forbiddeth as well all vaine and superfluous oathes.

161 *M.* May a man sweare lawfully at any tyme?

C Yea verily, when there is iust occasion, that is to say, To maintayne the Truth when the tyme shall requyre: and lykewyse, to kéepe brotherly charity amongst vs.

162 *M.* Doth hee disproue none oathes, but such as are to the hinderance of Gods honour?

C. In one kynde of oath hée teacheth vs a generall rule, That wée neither vse the Name of God, but in feare and humblenesse, to glorifie his Name: for euen as it is holy, and of most worthy pryce, so it behoueth vs to take diligent heede, that wée doe not in such sort name it, that either wée may séeme to passe lightly of it our selues, or giue others occasion to haue it in small reuerence.

163 *M.* How shall this bee?

C. If we doe neither thinke nor speake of God, nor of his workes, but with all reuerence and honour.

164 *M.* What followeth?

C. A threatning, *That hee Will not holde him innocent, that taketh his Name in vaine.*

165 *M.* Seeing that God pronounceth threatningly in other places in a generalitie, that hee will punish all transgressours, what vehemencie is there besides in these wordes?

C. Hee doeth expressely declare héereby in how great estimation hée hath the honour of his Name: for asmuch as hée sayeth expressely, that hée can not

not abide that any man doe despise it, to the intent that we might reverence it the more. XXVI.

166 LEt vs come to the fourth Commandement?

C. *Remember to keepe holy the Sabbath day: sixe dayes shalt thou labour, and doe all thy work: but the seaventh day is the rest of the Lord thy God: thou shall doe no worke in it, neither thou, nor thy Son, nor thy Daughter, neither thy Servant, nor thine Hand-Mayde, nor thine Oxe, nor Asse, neither the Stranger that is within thy gates: for in sixe dayes God made Heaven and earth, and all that is in them, and the seventh day he rested: wherefore he hath blessed the day of rest, and hath made it holy to himselfe.*

167 *M.* Doth GOD command to labour sixe dayes, and not the seaventh?

C. No, not precisely: but he doth giue men leaue to trauell sixe dayes, & maketh a restraint only of the seaventh, in the which he forbiddeth to labour.

168 *M.* Are we then bound by Gods cõmandemẽt to refraine one day in the week from all mãer of labour?

C. This Commandement hath a certaine speciall consideration in it: for as touching the obseruation of bodily rest, it belongeth to the ceremoniall Law, which was abolished at the comming of Christ.

169 *M.* Sayest thou then that this commandement belongeth peculiarly vnto the Iewes, and that God did giue it only for the tyme of the old Testament?

C. Yea verily, as touching the ceremonie thereof.

170 *M.* Why then, is there any other thing contained in it, besides the ceremonie?

C. There bee three considerations why this commandement was given. Wha-

171 *M.* What are they?

C. The first is, that it might be a figure to represent our spirituall rest: The second, for a comely order to be vsed in the Church: And thirdly, for the refreshing of Seruants.

172 *M.* What is spirituall rest?

C. That we cease to doe our owne workes, that the Lord may bring foorth his workes in vs.

173 *M.* How may we thus rest?

C. By mortifying our flesh, and subduing the inordinate affections of our nature: to the end that Gods Spirit may beare rule in vs. (weeke?

174 *M.* Are we bound to this rest but one day in the

C. Yes, continually: so that when we haue once begunne to enter into it, we must goe forward while our lyfe lasteth.

175 *M.* Why is there one day appoynted to represent vnto vs a thing that endureth our whole life?

C. It is necessarie that the figure doe resemble in all poynts the thing it is ordained to represent, it is sufficient if they be like in some points.

176 *M.* Wherefore was the seaventh day appointed rather than any other?

C. The number of seaven doth signifie perfection in the Scripture: wherefore the seaventh day was most meete to set out vnto vs a thing that should still continue. Moreover, it putteth vs in remembrance, that our spirituall rest is but begun in this life, neither shall it be perfect, till we depart this world.

177 27 WHat is meaned by that which our Lord alleadgeth here, saying, that it behooveth

vs

vs to rest, for so much as he hath done the same?

C. When God had created all his workes in fiue dayes, hee appoynted the seuenth to the consideration of his workes: and to the intent wee might bee the more stirred thereto, he setteth foorth his owne ensample vnto vs, because there is nothing so much to bee desired, as to become like vnto him.

178 *M.* Must we then dayly meditate the workes of God? or is it enough to haue mynd of them one day in the Weeke?

C. Our duety is to be exercised dayly therein: but for our weaknesse sake, there is one certaine day appointed: & this is the politick order whereof I speak.

179 *M.* What order is then to be obserued that day?

C. That the people come together, and giue diligent eare to the word of God, vse common prayers, and make profession of their faith and religion.

180 *M.* What meanest thou by saying, That it was partly ordayned for the ease of Seruants?

C. That they which be vnder the power of others, might be released somewhat of their labours: the which thing also serueth to the furtherance of the Commoun-wealth: for so much as eberie man hath iust cause to bee readier willingly to trauell the other fiue dayes, when they consider that they may take their rest on the seauenth.

181 *M.* Let vs now see how this Commandement belongeth vnto vs?

C. As touching the ceremonie thereof, it is abolished: for wee haue the accomplishment thereof in

182 Christ. *M.* How so?

For

C. For our olde man is now crucified, by the vertue of his death, and through his Resurrection wee are rayſed againe into a newneſſe of lyfe.

183 *M.* What is there then in this Commandement that concerneth vs?

C. Wee are bound to obſerue the politicke order appoynted in the Church, for the hearing of Gods Word, for comming together to make common Prayers, and for the right vſe of the Sacraments.

184 *M.* And doth the figure profite vs no more?

C. Yes verilie: for it leads vs to the trueth of that thing, whereof the Sabbath day is a figure, which is, that we being made the true memebers of Chriſt ought to ceaſe from our owne workes, and commit our ſelues wholly vnto Gods gouernance.

XXVIII. LEt vs come now to the ſecond Table?

185 C. *Honour thy Father and thy Mother.*

186 *M.* What doſt thou meane by this word *Honour*?

C. That Children vſe humble obedience towards their Father, and Mother, bearing a reuerent mynde towards them, readie to aſſiſt and ayde them, and willing to doe after their commandements, according to their duety.

187 *M.* Proceede?

C. God ioyneth alſo a promiſe to this Commandement, ſaying, *That thy dayes may be prolonged in the land, which the Lord thy God hath given thee.*

188 M. What is the meaning of this promiſe?

C. That God will endue them with a long lyfe, which haue their Father & Mother in due reuerence.

189 M. How commeth it to paſſe that God promiſeth

man

man to prolong his life (as if that were a speciall benefite) since this lyfe present is so full of miserie?

C. Though our lyfe bee never so full of wretchednesse, yet it is the blessing of GOD vnto the Faithfull, at the least for this one cause, that it is a token of his fatherly favour, in that hee nourisheth them heere, and preserveth them.

90 M. May a man gather of the contrarie part, that he who liveth not many yeares is accursed of God?

C. No, but rather it commeth to passe manie tymes, that the Lord taketh them soonest of all out of this world, whom hee loveth most dearely.

191 M. In doing thus, it seemeth that hee keepeth not alwayes promise?

C. What promise soever God maketh vs touching the benefites of this world, we ought to take it with this condition, so farre forth as it shall be expedient for the health of our soules: for it were a contrarie order, not to haue a chiefe regard of the Soule.

192 M. And what is it to bee said of them that are disobedient to Father and Mother?

C. God will not only punish them with everlasting pain in the day of iudgement, but he wil execute his vengeance also on their bodies heere in this world, either by shortning their life, either punishing them by shamefull death, or some other wayes

95 M. Doeth God speake expressely of the Land of Canaan in this promise?

C. Yes, as touching the Children of Israel: but wee must now take it in a more generall signification: so that in so much as the whole Earth is the

Lords

Lords, we ought to acknowledge, that what Country soeuer we doe inhabite, God hath giuen vnto vs the same for a dwelling place.

194 *M.* Is there nothing else to bee vnderstood in this Commandement?

C. Though no mention be made in it expressely, but of the Father and Mother, yet we must vnderstand in them, all Magistrates & Superiors, for so much as there is one manner of consideration of them all. *M.* What is that?

95 C. Because God hath giuen vnto them preheminence: for there is none authoritie of Parents, or Princes, or Magistrates, or Maisters, neither any other Office, or Title, or preheminence, but such as God hath ordained.

XXIX. REhearse the sixt Commandement?

196 C. *Thou shalt not kill.* (ther?

197 *M* Is there nothing forbidden here but open murC. Yes verily: for considering that it is God who giueth this in commandement, hee doeth not onlie giue vs a law to restraine our outward deedes, but principally to bridle the affections of our mynde.

198 *M.* Thy meaning is then, that there is a certayne kynde of murther lying privilie in the heart, the which is forbidden heere of God?

C. It is even so: for hatred or rancour, and all desire to doe hurt vnto our Neighbour, is murther before God.

199 *M.* Is it enough then, if wee beare none hatred or malice towards any man?

C. No: For in that that God condemneth hatred

fred, it is to be vnderstood also, ỳ he requyreth of vs to loue all men vnfeignedly, procuring their wealth

200 *M.* What is the seaventh Commandement?

C. Thou shalt not commit Adulterie.

201 *M.* What is the effect of this Commandement?

C. All whoredome is declared to bee accursed of God: and therefore it behoueth vs to refraine from it, except wee will prouoke his wrath against vs.

202 *M.* Is there none other thing required in this Commandement?

C. Wee must alwayes haue regard to the Lawmaker, who considereth not onelie the outward worke, but rather the affection of the heart.

203 *M.* What is heere more requyred?

C. For so much as our bodies and soules are the Temples of the holy Spirit, that wee keepe them in all puretie: and therefore wee must not onlie bee chaste as touching the carnall act: but also in heart, words, and behaviour: so that there must be no part in vs defiled or vnchaste.

XXX. GOE on to the eight Commandement?

204 *C. Thou shalt not steale.*

205 *M.* Doeth this Commandement forbid onely such robberies as bee punished by common Lawes? or either doth it reach any further?

C This Commandement reacheth vnto all vnlawfull & deceiueable occupations, whereby wee plucke vnto vs any part of our neighbours substance. Whether it bee by violence, by fraude, or by any other meanes, that God hath not allowed by his Worde.

206 *M.* Is it enough if a man refraine from the deede

doing

doing? either is it forbidden to desire such things?

C. We must alwayes have consideration, that God was the maker of this Law, who for so much as he is a Spirit, hath not only regard to robberies that be committed indeede: but he considereth as well our secret enterpryses, our devyses and purposes, and the desires of our myndes, to come by riches through our neighbours losse.

207 *M.* What behooveth vs then to doe?

C. Wee are bound to doe our endeavour, that everie man may have his due and right.

208 *M.* What is the ninth Commandement?

C. *Thou shalt not beare false Witnesse against thy Neighbour?*

209 *M.* Doth God forbid in this commandement open perjurie before a Iudge only? either are we charged to make no lie to the disprofite of our Neighbour?

C. Under one kynde he giues a generall doctrine, meaning that we may not speake any thing to the reproach of our Neighbour falsely: and that wee may in no wayes backbyte him, or make lies of him, whereby he might sustaine losse in his goods, or be hindered in his good name.

210 *M.* Wherefore doeth hee speake expresselie of open perjuries?

C. To the intent that we might the more earnestly detest this vice of backbyting and lying: signifying vnto vs withall, that whosoever doth accustome himselfe to speake slanderously of his neighbour, or to make any lie to his hinderance privily, he will not be ashamed shortly after to forsweare himselfe openly.

Bee

M. Be slanderous and lying words forbidden heere onelie? either bee wee also restrained from all evill thinking?

C. As well the one as the other, by the reason which wee haue alreadie alleadged: for that that is evill in the doing before men, is as evill to be willed, or thought before God.

12 *M.* Declare this in few words?

C. Wee are taught by this Commandement, not to iudge evill, or to speake any words that sound to the reproach of others: but rather to haue a good opinion of our neighbours, and to maintaine their good fame, so farre forth as the trueth will beare vs.

XXXI.

13 C. LEt vs come to the last Commandement? *Thou shalt not covet thy Neighbours house neither shalt thou covet thy Neighbours Wyfe, nor his Man-servant, nor his Maide, nor his Oxe, nor his Asse, neither any thing that is thy Neighbours.*

14 *M.* Seeing the whole Law is spirituall as thou hast saide, and for so much as everie one of the other Commandements were ordained, as well to correct the rebellious affections of the Heart, as to governe the outward doings, it appeareth that this Commandement is superfluous?

C. In the other Commandements God would suppresse our will and affections: but heere in this he vtterly inhibiteth all evill thoughts, light motions, sudden affections: yea, though we never fully purpose, nor consent willingly to doe them.

15 *M.* Sayest thou then, that the least motion of temptation, that can enter into the thoughts of a

faithfull man, is sinne, though hee stryue against it, and will not by any meanes consent vnto it?

C. It is certaine, that all evill thoughts and motions proceed out of our corrupt nature, whereof I conclude, That the Lusts which doe kindle or stirre vp mans heart to doe amisse, though hee never consent to doe the thing, be nevertheleſſe directly against this Commandement.

216 M. This is then briefelie thy saying, that as evill lusts, wherevnto men consent, and subject themselves, are reprooved as sin in the former Commandements: even so by this Commandement God requireth of vs such perfection, that there may not so much as one evill motion once enter into our hearts, the which may provoke vs to doe amisse?

C. Even so I meane.

217 M. May wee not now make a briefe summe of the whole Law?

C. Merie easily: for the whole Law is comprehended in these two poynts: The one is, That we loue God with all our heart, with all our soule, and with all our whole mynde: The other is, That we loue our Neighbour as our selfe.

218 M. What is concluded in the loue of God?

C. To loue him as our God, that we acknowledge and take him for our Soueraigne Lord, Master, and Sauiour, and Father, so that thereby our duety is to loue him, to feare him, to honour him, to put our whole trust in him, and to obey him.

M. What doest thou meane by these words *With*
219 *all our heart, all our soule, and all our whole mynde?*

It

C. It is that we loue God with such a zeale & feruent affection, that there may be in vs no desire, no will, no thought, nor endeuour, contrarie vnto his loue.

XXXII. WHat is the meaning of the second point?

C. As we be naturally inclyned to loue our selues, and as this affection doth passe all the rest: euen so our loue towards our neighbours ought in such sort to beare rule in our hearts, that it should guide vs altogether, and should bee a Line and Rule thereby to order all our thoughts and deedes.

M. And what meanest thou, when thou sayest, Our Neighbours?

C. I doe not only signifie our Kinred, Friends, and such others, as be of our familiar acquaintance: but such also as are strangers vnto vs. And more than that, our verie Enemies.

M. How are wee bound vnto them?

C. There is a band whereby God hath knit all men together, which is holy, and cannot be broken by mans malice.

M. Then thou wilt say, that if any man hate vs, that commeth of himselfe: & yet by the very order which God himselfe hath appointed, hee ceaseth not to continue still our Neighbour, & we are bound euen so to take him? C. So I meane.

M. Since the Law requireth such a perfect serving of God, is not every Christian man bound to frame his lyfe after the same?

C. Yes, verily: But wee haue in vs so much weaknesse, that there is no man which fully doeth perfourme all that the Law requyreth.

Why

221 *M.* Why doth God therefore require of vs such an exquisite perfection, as we be not able to reach vnto

C. God requyreth nothing of vs but that which wee are bound to doe: but if wee giue diligence to frame our liues to this rule set foorth in the Law, then albeit wee bee farre from attayning vnto the perfection thereof, yet the Lord will not lay to our charge, our default.

222 *M.* Speakest thou generally of all men, or of the Faithfull onely?

C. No man is able to begin to doe the least poynt that the Law requyreth, vntill hee bee regenerated through the Spirit of God. Moreover, if it were possible to find out any man who were able to performe some part of that the Law demands, it should not be enough to discharge him before God: for the Lord pronounceth: *That Whosoever doth not throughly accomplish every point contained in the Law, is accursed.*

XXXIII. 223 HEereof wee must needs gather, that the Law hath two distinct offices, according as there bee two sorts of men?

C. What else? For as touching them that beleeue not, it serveth to none other purpose, but to reproue them, and to take from them all manner of occasion to excuse themselues before God: and that is that which S. Paul speaketh, naming it, *The instrument of Death and Damnation*: But as touching the Faithfull, it serveth to another vse.

224 *M.* To what?

C. First, the Law maketh it knowne vnto them that they cannot be iustified by their workes: and so by

so by humbling them, it doeth stirre them to search their saluation in Christ. Secondly, whereas it requireth more than is possible for any man to doe, it warneth them to pray vnto God, that he would giue them strength, and also doeth put them dayly in remembrance of their faults, to beate downe their pride. Thirdly, it serueth them in stead of a bridle, to hold them fast in the feare of God.

M. Then albeit for the time of this transitory life wee never accomplish the Law, yet it is not to bee thought a vaine thing, that it requireth of vs such a perfection: for thereby it setteth vp a mark vnto vs, to the end that we may every one, according to the grace wherewith God hath endued vs, might continually with so much fervent affection walke towards it, and studie dayly more & more to come vn-

C. So it is meaned. (to it?

M. Haue wee not a perfect rule of all righteousnesse set out in the Law?

C. Yes: so perfect, that God demandeth none other thing of vs than to follow it: and contrariewise, God disalloweth and refuseth whatsoeuer man taketh in hand to doe besides: for obedience is the only sacrifice which he requireth.

M. To what purpose then doe all these monitions, declarations, exhortations, and commandementes serue, which the Prophets make, and the Apostles?

C. They are nothing else but expositions of the Law, which leade vs to the obedience of the Law, rather than draw vs from it.

M. Yet it seemeth that the Law doeth not set

out everie mans peculiar vocation?

C. Whereas the Law of God prescribeth, that we ought to render vnto every man that that is his due, we may right well gather thereof, what everie mans duety is in this state and calling. Farther, as wee haue alreadie said, the residue of the Scripture maketh a more particular and plaine declaration of the same: for the selfe same thinges which God hath in few words comprehended in these Tables of his Commandements, other partes of Scripture doe intreat heere and there more at large.

XXXIV. SEeing wee haue now spoken sufficiently of the right serving of God: that is to say, Of obedience to his will, which is the second part of the honour due vnto him, let vs now also treate of the third poynt?

C. Wee haue said heere before, That the third manner of honour which God demaundeth of vs is to call vpon him, and to seeke for helpe only at his hand, in all our needes.

235 *M.* Doest thou meane, that wee must call only vpon him alone?

C. Yea: for hee challengeth this, as a peculiar honour, due vnto his divine Maiestie.

236 *M.* Since it is so, after what sort is it lawfull for vs to require succour at mans hands?

C. There is a great difference betweene these two things: For wee call vpon the Name of GOD to protest, That wee looke for none other helpe, but onlie at his hand, having all our whole affiance in him, & in none else: Yet in the meane tyme we seeke

the

the helpe of men, so farre sooth as God giueth vs leaue, and as he hath lent them meanes to succour vs

237 M. Then, to demaund succour of men, is nothing at all contrarie to this, that we are bound to make our prayers onlie vnto God for helpe, for so much as we put not our trust in men, neither seeke their succour, but so farre sooth as God hath ordained them Ministers, and bestowers of his goods to our necessitie and comfort?

C. You say well: and in verie deede whatsoeuer benefite wee receaue at any mans hands, wee are bound to take it, euen as if God himselfe did deliuer it vnto vs: For the troeth is, that it is he, who sendeth vs all these things by their hands.

238 M. Is it not then our duetie to giue thanks to men for their benefits, seing the law of nature so teaches?

C. Yes, if it were for no more, but for that it hath pleased God to call them to such honour, as to bee dealers and distributers of his benefites: for God in so doing doth bind vs vnto them: and will, that wee take the same thankfullie at their hands.

239 M. It appeareth by this, that wee may not call vpon Angels, or Saincts departed for helpe?

C. It is certaine: for touching Saincts departed, God hath not appointed vnto them any such office as to helpe vs: and as concerning his Angels, although he doeth vse them as ministers, to serue for our healthy, yet it is not his will, that we should call vpon them for helpe, either haue our refuge vnto them in tyme of neede.

240 M. Then whatsoever is not agreeable to the or-

der which God hath set foorth vnto vs, is repugnant vnto his will?

C. I meane no lesse: for if so be we be not content with the order which God by his word hath set foorth vnto vs, it is a most certaine token of infidelitie. Moreover, if in stead of seeking vnto God alone for helpe in all our needes, we shall haue recourse vnto Angels, or any other creatures, putting any part of our confidence in them, we commit therein damnable Idolatrie, by attributing vnto them that thing which ought to be peculiarly reserued vnto God.

XXXV. LEt vs come now to the right manner of
241 Prayer vnto God. Is it enough to pray with the tongue? either is a fervent mynd and earnest affection of the heart also required?

C. The tongue is not alwayes necessary in praying, but the vnderstanding and earnest affection are alwayes necessarily required.

242 *M.* How proue you that?

C. For so much as God is a Spirit, he requyreth alwayes the heart: and as at all other tymes, so especially in tyme of prayer, when wee show our selues in his presence, and enter into communication with him: and therevpon he maketh a restraint of his promise, saying, that hee will bee at hand, to heare only all them that call vpon him in trueth: contrariwyse, hee pronounceth all them accursed which pray hypocriticallie, or without an earnest affection.

243 *M.* Then all such Prayers as bee made only with the mouth, be vnprofitable, and to no vse?

They

C. They be not only vnprofitable, but prouoke God to displeasure.

244 *M.* What manner of affection is required to make the prayer acceptable?

C. We must first of all haue such a feeling of our pouertie and wretchednesse, that we may perceaue an earnest vexation, and griefe of mynd, throwe the loathsomnesse of sinne: we must also haue a feruent desire to obtaine grace at Gods handes: which desire must kindle our hearts, and engender in vs a feruent prayer.

245 *M.* Doe these things proceede of our nature? either are they given vnto vs by the speciall goodnesse of God?

C. God must worke herein, for we are of our selues dull, and without all lust to prayer: but the Spirit of GOD doeth stirre vp in our heartes such sighes, as no tongue is able to expresse, and endueth our mynd with such zeale, and feruent affection, as GOD requireth in prayer.

246 *M.* Doeth this doctrine teach vs, that we ought not to dispose and stirre vp our selues to prayer?

C. Nothing lesse, but rather contrarie wise so oft as we doe feele our selues cold, and not disposed to prayer, we ought to make our supplication vnto the Lord, that it would please him to inflame vs with his Spirit, whereby we may be framed to prayer, with such affection of mynd as we ought to doe.

247 *M.* As touching the vse of the tongue, thou doest not count it vtterlie vnprofitable in making of Prayers?

C. No: for the words which the tongue vttereth doe many tymes helpe, stirre vp, and confirme the minde, so that it is not so easily drawne from God. Moreover, forsomuch as the tongue is created of God for his glorie, aboue all other members of the body, it is reason that the tongue be employed by all meanes vnto that vse. Finally, the very fervent affection of the heart doth many tymes through a vehement motion inforce the tongue to speake, though a man bee not of purpose to doe it.

248 *M.* Since it is as thou sayest, Vnto what purpose is it to pray in a Language which a man doeth not vnderstand.

C. It is a verie mocking of God, and a superstitious hypocrisie.

XXXVI. WHen wee make our prayers vnto God, doe wee it at all adventures,
249 without sure knowledge whether we shall obtaine any profite or not? Either ought wee to bee surely perswaded, that our prayers will bee heard?

C. We must haue this evermore as a sure ground in all our prayers, that they shall bee accepted of God, and that we shall obtaine our requeste, so farre forth as shall bee expedient and necessarie for vs: inherevpon Saint Paul sayeth, That the right invocation and praying vnto God, proceedeth of faith: for if wee haue not a sure trust in the mercies of God, it is impossible to make our prayers vnto him aright.

250 *M.* What sayest thou then of them that bee in doubt, whether God will heare them or not?

Their

C. Their prayers are vtterly voide, seing God hath made no promise to any such prayers: for hee sayeth, whatsoeuer wee shall aske, if wee beleeue, he shall grant it vnto vs.

251 *M.* It remaineth to know by what meanes, and in whose name we may come by this sure confidence, to present our selues before GOD, considering that we are vile sinners, and farre vnworthy so to doe?

C. First of all wee haue promises of GOD, whereupon wee must stay our myndes, without hauing any regard of our owne worthinesse: Secondly, if wee bee the children of GOD, hee doth incourage vs, and push vs forward with his holy Spirit, to come to him familiarly, as to our Father: and that wee should not bee afrayed to come before his glorious Maiestie, although wee bee but as poore wormes of the earth, and most wretched sinners, hee hath given vnto vs our Lord Iesus Christ, to be our Mediator, to the intent, that wee by the meanes of his merites, having recourse vnto GOD, might haue an assured trust to find grace

252 *M.* Doest thou meane it thus, that wee may not call vpon GOD by prayer, vnlesse it bee done in the name of our Saviour CHRIST?

C. Yea: for wee haue an expresse commandement so to doe: and in so doing wee haue a sure promise, that through his intercession, all our requests shall bee granted vnto vs.

253 *M.* Is it not then a foolish presumption to present our selues boldly before GOD, since wee haue CHRIST for our Advocate, and set him before

vs, to the end that God may, even for his sake, accept both vs and our Prayers?

C. No verily: For we make our Prayers, as it were, by his owne mouth, for so much as he himselfe openeth the way for vs & maketh our prayers to be heard: yea, and entreateth also continually for vs.

XXXVII. LEt vs treate now of the substance of
254 our Prayers. Is it lawfull for vs to pray for all things that wee fantasie? either is there a certaine Rule to pray?

C. If we should follow our owne fantasie, in making our prayers, they would be verie evill framed: for wee are so blinded, that we are not able to iudge what is meet to be prayed for. Moreover all our desires are so inordinate, that it is expedient for vs to bridle them.

255 *M.* What is then to bee done?

C. We must learne of God, what is meete to be prayed for, seeing he alone knoweth what is necessarie for vs, and that he leadeth vs, as it were by the hand: so that we our owne selves, doe nothing else but follow.

M. What instruction hath he given vs for prayer?
256 C. He hath taught vs sufficiently how and wherefore to pray, throughout the whole Scripture: but to the intent to bring vs vnto a certaine and sure marke, he hath set forth vnto vs a manner of prayer, wherein he hath briefely comprehended all such points as are meete and lawfull to demand.

257 *M.* Rehearse that forme of prayer?

C It is that verie same which our Lord Jesus taught

taught his Disciples to pray: for when they asked of him how they should pray, he answered that they should say on this wyse: *Our Father which art in Heaven, Halowed be thy Name: Thy Kingdome come: Thy will be done on earth, as it is in heaven: Giue vs this day our dayly bread: And forgiue vs our debts even as we forgiue our debters: And leade vs not into temptation, but deliver vs from evill: For thine is the Kingdome, the power, and the glory, for ever, & ever, Amen.*

258 *M.* For the more easie vnderstanding heereof tell mee how many Petitions bee contained heerein?

C. Sire: whereof the first three concerne the glorie of God, without any consideration of our selves: and the other three touch vs properly, concerning our weale and profite.

259 *M.* Why then, ought wee to desire any thing of God that bringeth no manner of commoditie vnto our selues?

C. This is true, that GOD of his infinite goodnesse, doth dispose and order all things in such sort, that nothing can turne to the glorie of his Name, which is not also profitable vnto vs: so that when his Name is sanctified and honoured, he maketh it redound to our sanctification: and when his Kingdome commeth, wee are after a sort partakers thereof: yet notwithstanding, our duetie is at such time as wee aske these things, to haue only regard to his honour, without any consideration to our selues, or to our owne commoditie or profite.

260 *M.* By thy saying then, though these three first petitions are greatly profitable vnto vs, yet we may

not

not make them for any other purpose, but only to desire to haue GOD honoured?

C. It is euen so: and likewise, albeit the three last requests bee ordained to pray for things expedient and necessary for vs: yet euen in them also wee ought most earnestly to seeke GODS honour, so that it must bee the chiefe end, and mark whereunto all our wishings and desires bee directed.

XXXVIII. LET vs now come to the exposition of it: And before that we proceede any farther, wherefore is GOD named heere our Father, rather than by some other name?

C. Since in tyme of prayer especially we ought to haue a stedfast assurance of Gods fauour in our consciences, it pleaseth God to bee called of vs by a name, which soundeth nothing but all sweetnesse, bountie and mercifulnesse, thereby to driue away all doubtfulnesse and feare, and to make vs conceaue a bold courage to come familiarly to his presence.

262 *M.* May we then come boldly and familiarly to GOD, euen as a child may vnto his father?

C. Yea, and that with a great deale more assured confidence to obtaine whatsoeuer we shall desire: for if wee (being euill) cannot choose but giue to our children bread and meate when they aske it, how much lesse can our heauenly Father refuse to giue vs such things as we haue need of, since he is not only good, but the verie soueraigne goodnesse it selfe.

263 *M.* May we not procue sufficiently by this, that GOD is named our Father, the same thing which wee affirmed touching CHRIST, that our prayers

ought

ought to bee grounded vpon sure trust in his merites and intercession?

C. Yes, verily: For God doth acknowledge vs none other wise to bee his Children, but only in so much as we be the members of his Sonne Christ.

264 *M.* Wherefore doest thou not rather call God thy Father, than our Father, as it were common?

C. Every faithfull man may right wel call God his father particularlie, but in this forme of prayer our Saviour Christ doth teach vs to pray in common, that we might remember therby the duety & charity wherin we ought to our neighbours in our prayers, and to admonish vs not to care only for our selues.

265 *M.* What meaneth this clause, *Which art in Heaven?*

C. It is as much to say, as to name him High, Mighty, and Incomprehensible.

266 *M.* Vnto what purpose serveth that?

C. That when we call vpon him by prayer, we might learne to lift vp our myndes, and to withdraw our imaginations from thinking any thing of him worldly or earthly: and that we should not measure him by our fleshly iudgement, to make him subiect vnto our will or appetite, but rather that we might even with all humblenesse of mynd, honour his glorious Maiestie: and also that we might haue occasion to put so much the more our trust assuredly in him, considering that he is Lord and Maister of all.

XXXIX. 267 MAke an exposition vpon the first Petition?

C. The Name of God is his honour and Renowne, whereby he is sanctified and praised amongst men:

there-

therefore we desire that his glorie may be advanced above all things, and everie where.

268 *M.* Doest thou meane, that this his glory may either increase or diminish?

C. No verily in it selfe: but the meaning hereof is, that it may be known as it ought to be: and that all the works which God doeth may appeare vnto men to be glorious, even as they bee in verie deede: so that he might by all meanes be magnified.

269 *M.* What doest thou meane in the second respect by the Kingdome of God?

C. This Kingdome consisteth principally in two poynts: that is to say, First, in that he governeth his elect through his holy Spirit: And againe, in that he destroyeth the wicked, which will not become subiect to his Kingdome: to the end that it may evidently appeare, that there is no power able to withstand his power.

270 *M.* What vnderstandest thou in praying, that his Kingdome may come?

C. That it would please God from day to day to encrease the number of his faithfull Flocke: that he would continually more and more bestow the giftes of his holy Spirit amongst them, vntill the tyme come when they shall bee fullie replenished: that hee would cause also the light of his trueth more and more to shyne: and that he would in such wayes make his iustice to be knowne, that the devill, and his kingdome of darknesse may come to vtter confusion: and that all wickednesse may bee cleane abolished, and rooted out.

M. Is

271 *M.* Is not this requeſt performed dayly?

C. It is partly fulfilled: yet wee deſire that it may be continually increaſed, and advanced, vntill ſuch tyme as it ſhall come to full perfection: which thing ſhall be at the day of Iudgement, which tyme GOD alone ſhall be magnifyed, and all creatures ſhall be abaſed, and ſubiect vnto his Maieſtie: and ſo he ſhall be all in all things.

XL.

272 IN what ſenſe prayeſt thou, that GODS will may bee done?

C. That all creatures may bee ſubiect to him, and obey him in ſuch ſort, that whatſoeuer is done, may bee pleaſant vnto him.

273 *M.* Doeſt thou meane then, that nothing may be done contrarie to his wil?

C. Our requeſt is not only that he would bring all things to paſſe, as he hath appoynted by his vnſearchable counſell, but that he would beate down all rebellion, ſo that all willes may obey his will only.

274 *M.* In ſo doing, doe we not vtterlie refuſe our owne willes?

C. Yes, vtterly: and we pray not only that he would bring to nought ſuch deſires, as bee againſt his will: but that he would alſo create in vs new minds and new hearts, that our owne will being ſet apart, his Spirit may worke ſuch a will in vs, as may be in all poynts agreeable to him.

275 *M.* Wherefore putteſt thou vnto it, *On Earth as it is in Heaven?*

C. Becauſe the Angels which be his heauenly creatures, ſtudie nothing but to pleaſe him, with-

out

out any motion to the contrarie, we desire that the like may bee done in the earth, and that all men bee framed to a like willing obedience.

XLI. COme now to the second part. What
276 doest thou meane by the *dayly bread*, which thou askest?

C. That word containeth all thinges whereof wee haue neede in this present lyfe, not only as touching meate, drinke, and cloathes; but all manner of thinges that God knoweth to bee expedient for vs in this world, whereby wee haue the fruition of his benefites in quietnesse.

277 *M.* Why beggest thou of God thy dayly nourishment, since he hath given a charge vnto all men, to get their living with the labour of their hands?

C. Albeit we are commanded to labour for our living, yet all our labour, diligence, and prouision that we can make, is not able to procure vs a liuing, but the only blessing of God vpon our hands and trauell, which prospereth the things wee goe about in his Name. Moreover, this is to bee considered, that it is not meate nor drink that nourisheth vs, (notwithstanding wee bee commanded to make prouision for these thinges) but the power of GOD maintaineth our lyfe, and wee vse them only as instruments.

278 *M.* Why callest thou it *our bread*, since wee desire that it may be given vs?

C. That commeth of the only bountifulnesse of God, whose pleasure it was to call it ours, albeit it was nothing at all due vnto vs: and againe, by

this

this word we are put in remembrance, not to desire another mans bread, but that onlie which we shall come by, by honest and lawfull meanes, agreeable to Gods ordinance.

M. Why sayest thou, *This day*, and *dayly*?

279 C. These two words doe teach vs to be contented, and not to wish more than is sufficient for our necessitie,

280 *M.* Seeing this is a common prayer, belonging indifferently vnto all men, how is it that the rich (who haue provided aboundance of goodes for a long time) may make this petition for one day?

C. All men, both rich & poore, must vnderstand, that what goods soever they haue, they can nothing profite them, but so farre forth as it pleaseth God to giue them the vse thereof: so that when wee haue plenty, yet we haue nothing, vnlesse he of his goodnesse giue vs also the fruition and vse of the same.

XLII.

281 C. WHat is contained in the fift request? That it would please God to forgiue vs our debts.

282 *M.* Is there any man living so just, that hee needeth not to make this request?

C. No, surely: for our Lord Iesus prescribeth this forme of prayer to his Apostles for the behoue of his whole Church. So then, whosoeuer would exempt himselfe from this, refuseth to be of the companie of Christs flock: and in verie deede the Scripture doeth plainly testifie, that the most perfect man that is if he woulde alleadge one point to iustifie himselfe thereby before God, should be found faultie in a thou-

sand

sary. It is méete therefore that everie man may haue recourse continually to Gods mercie.

285 *M.* After what sort thinkest thou that our sinnes bee pardoned vs?

C. Even as the very words of Christ doe sound, for so much as our sinnes be as debts, whereby we are holden fast bound vnder the danger of everlasting damnation, wee make supplication vnto God, that hee would of his méere goodnesse pardon them.

284 *M.* Thou meanest then, that we obtaine forgiuenesse of our sinnes, by the free mercie of God onlie?

C. Yea, for wée can by no manes make amends for the least fault that wée haue committed, if God did not vse his bountifull liberalitie towards vs, forgiuing them freely everie one.

M. What profite commeth to vs by that, that wee are pardoned of our sinnes?

C. By this meanes, wée are acceptable vnto God, as if wée were iust and innocent: also our consciences be surely perswaded in his fatherly loue towards vs, whereby wee attayne to everlasting lyfe and felicitie.

286 *M.* When thou makest thy prayer, that hee would *pardon vs our debtes, even as wee pardon our debters*, dost thou meane heereby, that wee deserue to haue our sinnes forgiven, in that, that wee forgiue other men their faults?

C. No, verily: for by that meanes we should not haue pardon of our sinnes freely: neither should the remission of them bee sufficiently grounded vpon the satisfaction which was made in the death of

Christ

Christ, as it ought to be: but in ỹ that we forget the wrõgs done vnto vs, we follow his ensample in gẽtlenesse and mæknesse. And now to declare that we are his children, he hath given vs this as a badge to be knowne by, & to certifie our selues that we are so. On the other part also hee doth vs to wit, that we may looke for nothing of him but extremity and rigour, if we be not ready to pardon and show favour vnto them which bee in fault towards vs.

287 *M.* Thou meanest then, that God heere refuseth to take them for his children, which cannot forget wrongs cõmitted against them, & that they should not thinke themselues to bee partakers of the Heavenly forgiuenesse?

C. Yea, verilie: and also to the end that all men might haue knowledge, that the selfesame measure which they mett vnto others, shall bee payed vnto them againe.

XLIII. 288 *M.* What is the next Petition?

C. *Leade vs not into temptation, but deliver vs from evill.*

289 *M.* Makest thou but one request of this?

C. No: for the second part doth expone the first.

290 *M.* What is the substance of this petition?

C. We desire, ỹ God doe not suffer vs to fall to wickednes, neither permit vs to be overcome of ỹ devil, nor to be led with ỹ naughty lusts of our flesh, which continually warre against vs: but that hee would giue vnto vs power to withstand them, holding vs vp with his hand, and kæping vs alwayes in his safeguarde, to bee our protector and guide.

291 *M.* By what meanes is this brought to passe?

C. What time God doth guide vs by his holie Spirit, thereby causing vs to loue goodnesse, and to hate evill to seeke after righteousnesse, and to flee from sinne: for by his holy Spirit we ouercome the Devill, sinne, and the flesh.

292 *M.* Hath every man neede thus to bee guided?

C. Yea, everie man: for the Devill watcheth continually for vs, even as a roaring lion, ready to devour vs: and we on the other part be so feeble & fraile, that he would out of hand overcome vs, if God did not both strengthen vs, and giue vs the victorie.

293 *M.* What signifieth this word *Temptation?*

C. The wylie guiles and subtill assaultes of the Devill, wherewith hee assaulteth vs, forsomuch as we are naturally apt to bee deceived, yea, readie to deceiue our selues, and our will is whollie bent to doe evill, and no whit to doe good.

294 *M.* But wherefore requirest thou of God, that he doe not leade vs into Temptation, since that it is an office belonging peculiarly vnto the Devill?

C. God of his infinite mercie doeth preserue his faithfull, not suffering the devill to leade them out of the way, neither permitting that sinne haue the vpper hand of them: so likewise he doth not only giue vp cast off, and withdraw his grace from such as he will punish but also hee deliuereth them to the Devill, committing them to his tyrannie: he striketh them with blindnesse, and giveth them vp into reprobate mindes, that they become vtterlie slaues to sinne, and subiect to all temptations.

What

295 *M.* What meaneth the clause which followeth, *For vnto thee belongeth the Kingdome, the power, and the glory, for ever?*

C. It putteth vs againe in remembrance, that our prayers bee grounded vpon God, and vpon his Almighty power and goodnesse, and not in any thing that is in vs: since wee of our selues bee vnworthy once to open our mouthes to call vpon him: againe, wee are taught hereby to conclude all our prayers in the praising of his power and goodnesse.

XLIV. IS it not lawfull for vs to aske any other petition, or thing than is heere rehearsed?

296

C. Albeit we are not forbidden here to vse other words, and to frame them also after another sort, yet there can no prayer bee acceptable vnto GOD, vnlesse it bee in effect and sence framed after this, which is vnto vs as it were a perfect rule, whereby to pray as wee ought to doe.

M. It seemeth now convenient time to come to the fourth part, touching the honour due vnto God?

297 C. Wee haue said already, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the author of all goodnesse, that thereby wee may honour him.

M. Hath God set foorth no rule, to teach vs how wee should doe this?

C. All the ensamples in the Scripture of praising and thanksgiving, ought to be as rules vnto vs.

299 *M.* Is there nothing contained in the Lords Prayer, touching this matter?

C. Yes, for in that we pray that his Name may

be glorifyed, wee desire also that all his workes may be seene, according as they be indeede, excellent, and praise worthy; in such sort, that if he punish vs, wee may thereby praise the vprightnesse of his iudgement: if he pardon our faults, we may thereby haue occasion to magnifie his mercie: when he performeth his promise, we may acknowledge him to be the infallible trueth: briefely, we require that there be nothing at all done, wherein the brightnesse of his glorie be not shown forth vnto vs: and this is to giue him the laude and praise of all goodnesse.

300 *M.* What conclusion may we gather of all that we haue hitherto spoken?

C. Wee may well conclude of this the saying of Christ, That this is life everlasting, to know the verie liuing God, and him whom he hath sent, our Sauiour Christ: to know him, I say, to the end to, render due honour vnto him, that thereby hee may become vnto vs not only a Lord and Master, but also a Father and Sauiour: whereby we also on the other part may be his seruants, his children, and a people wholly consecrated to his glorie.

301 XLV. WHat is the meanes to come by a state so excellent?

C. He hath for the same purpose left with vs his holy Word, which is vnto vs, as it were an entrie into the Kingdome of Heauen.

302 *M.* Where shall we seeke for this his word?

C. It is contained in the holy Scripture.

303 *M.* How must wee vse this Word, to haue this profite by it?

We

C. Wee must receaue it being perfectly perswaded thereof in our conscience, as of an vndoubted trueth, sent downe from Heauen, submitting our selues vnto it with due obedience, loving it heartily, with a fervent and vnfeigned affection, having it so painted in our hearts, that wee may follow it, and conforme our lyues wholly vnto it.

M. Doe all these things ly in our power?

C. No, not one of them all, but God worketh them in our hearts, in this wise by his holy Spirit.

M. Is it not required of our part, that we take paines, and doe our diligence, both to heare and to reade this doctrine, which is set foorth vnto vs?

C. Yes, doubtlesse: and first it is requisite that every man priuately in his owne house giue himselfe to the studie of this Word: but principally, every man is bound to haunt duely all Sermons, made in the congregation of Christ, where this word is expounded.

M. Thinkest thou then that it is not enough that everie man doe giue diligence to reade Gods Word in his owne house, vnlesse they come also together, to heare it preached openly?

C. I think it necessary if God of his goodnesse doe prouide such meanes, that we may heare it openly.

M. What is the reason?

C. Because our Sauiour hath set and established this order in his Church not to the end that two or three only should obserue it, but as a generall order for all men: And he hath likewise declared, that this is the only way to build his Church, and to preserue the same: let vs therefore everie one bee content

tent to haue our recourse to this rule, and not bée wiser than our Master.

308 *M.* Is it then a thing necessary to haue Pastors and Ministers in our Church?

C. Yea, verily, necessarie, and at their mouths men are bound to receaue the word of the Lord with all humble obedience: so that whosoeuer doth set light of them, and regard not to heare their sayings they also contemne Iesus Christ, and diuide themselues from the fellowship of his flock.

309 *M.* Is it sufficient that we haue beene once instructed by their meanes? either elsé must wee heare their doctrine continually?

C. It is nothing if a man begin well, vnlesse he continue still in the same: For we must kepe vs in Christs schoole, and continue his schollers to the end And for that cause he hath ordained Ministers in the Church, to teach vs continually in his Name.

XLVI. IS there none other meane beside his word
310 whereby God showeth himselfe vnto vs?

C. GOD hath ioyned the Sacraments with the preaching of his word.

311 *M.* What is a Sacrament?

C. A Sacrament is an outward token of Gods fauour, the which by a visible signe doeth represent vnto vs spirituall things: to the end, that GODS promises might take the more deepe roote in our hearts, and that wee might so much the more surely giue credite vnto them.

312 *M.* What? Is this possible that a visible and materiall signe should haue such vertue to certifie

our

our consciences?

C. No, not of it selfe: but GOD hath ordained it for such an end.

313 *M.* Since it is the proper office of GODS holy Spirit, to seale and print the promises of GOD in our hearts, how canst thou attribute, or giue this propertie vnto the Sacraments?

C. There is a great difference betweene the one and the other: For GODS Spirit is he alone, who in verie deede is able to touch and moue our hearts, to illuminate our myndes, and to assure our consciences, in such sort, that all these ought to bee accounted his only workes: so that the whole praise, and glorie hereof ought to be giben vnto him alone: Notwithstanding it hath pleased our Lord to vse his Sacraments as second instruments thereof, according as it semeth good vnto him, without diminishing any point of the vertue of his Spirit

314 *M.* Thou meanest then that the efficacie of the Sacrament doth not consist in the visible signe, but wholly in working of the Spirit of GOD?

C. I meane even so, according as it is Gods pleasure to worke by meanes by him ordained, without any derogation thereby to his glorious power.

315 *M.* What mooved GOD to institute such instruments or meanes?

C. He ordained them to helpe and comfort our weakenesse: For if we were of a spirituall nature, (as the Angels are) then we were apt to consider both God and his manifold graces after a spirituall manner also: But for as much as we are clogged with

with earthlie bodies, it was nedefull for vs that God did institute sensible signes, to represent vnto vs spirituall and Heavenly things, for otherwise we could not comprehend them. Moreover, it is necessarie for vs that all our senses be exercised in his holy promises, that we might be the better established in the same.

XLVII. 316 Since God hath ordained his Sacraments for our necessitie, were it not a point of arrogancie and presumption, to think that they may be as well left off, as vsed?

C. You say trueth: so that whosoever doth willingly forbeare the vse of them, esteeming them as things more than nede, he dishonoureth Iesus Christ, he refuseth grace, and doth quench his holy Spirit.

317 M. But what assurance of Gods grace be the Sacraments able to giue, seing both the godly and wicked doe receaue them?

C. Albeit the infidels and wicked doe make the grace which is presented vnto them by the Sacraments of none effect, yet it followeth not that their office and propertie is such.

318 M. How, and when is it that the Sacraments haue their effect?

C. When a man receaueth them in faith, seeking only in them CHRIST and his grace.

319 M. What meanest thou by saying, that wee may seeke nothing else but CHRIST in them.

C. I signifie thereby, that we may not occupy our minds in considering the outward signes, as though we would take our saluation in them, neither may

we

wee imagine that there is any peculiar vertue inclosed in them: but contrariwise to take the signe for an aide, to leade vs straight to Christ, and to seeke in him salvation, and all our felicitie.

320 *M.* If faith then be required in the ministration of them, how are they given vnto vs to strengthen vs in the faith, and to assure vs of GODS promises?

C. It is not enough that faith be once begun in vs for a time, but it must still be nowrished and maintained, so that it may grow dayly, and be increased in vs: for the nowrishment, strength, & increase thereof, God hath given vs the Sacraments, which thing S^t. Paul declareth, saying, that the vse of them is to seale the promises of GOD in our hearts.

321 *M.* But is not this a token of infidelitie, when wee doe not beleeue the promises of GOD, vnlesse they be confirmed vnto vs by some visible signe, as an aide joyned vnto them?

C. It is a token of a weake faith, and yet the faith of all the children of GOD is such, notwithstanding they cease not therefore to bee faithfull, albeit they haue not as yet attained vnto the perfection thereof. For so long as wee liue heere in this world, there abideth continually certaine remnants of vnbelicfe in our flesh: and therefore wee must endeuour, euen by all meanes continually to profite and increase in faith.

XLVIII. 322. HOw many Sacraments are there in the Church of CHRIST?

C. There are two which are common vnto all men, and which Christ himselfe ordained for the faithfull.

What

323 *M.* What bee they?

C. **Baptisme, and the Lords Supper.**

324 *M.* In what points doe they agree? and wherein differ they, the one from the other?

C. **Baptisme is vnto vs an entrie into the Church: For it witnesseth vnto vs, that whereas we were before strangers from GOD, hee doth now receaue vs into his familie. The Supper of the LORD is a testimonie vnto vs, that GOD will nourish and refresh vs with foode, euen as a good Maister of an house studieth to sustaine and fede such as be of his household.**

325 *M.* To the end that wee may vnderstand them both so much the better, let vs consider them apart, the one after the other. And first, what is the signification of Baptisme?

C. **It standeth in two points: First, our Lord representeth vnto vs herein, the remission of our sinnes: and secondly our regeneration.**

XLIX WHat similitude hath water with these things, that it may represent them?

326 C. **First, the remission of sinnes is a manner of washing, whereby our soules are cleansed from their filthinesse, euen as the filth of our bodies is washed away with water.**

327 *M.* What sayest thou of regeneration?

C. **Because the beginning of our regeneration standeth in the mortification of our nature: and to the end that wee become new creatures through the Spirit of GOD, therefore the water is powred vpon the head, euen to signifie that wee are dead,**

or buried, and that in such sort, that our rysing againe to a new life, is therewithall figured, in that, that the powring of the water is but a thing of verie short continuance, and not ordained that we should be drowned thereby.

328 *M.* Thou meanest not, that the water is the washing of our soules?

C. No: for that belongeth to the blood of our Saviour Christ alone, which was shed, that all our filth might be wiped away, and that we might be counted pure, & without spot, even before God, the which then taketh effect in vs, what time our consciences be sprinkled therewith by Gods holy Spirit: but the Sacrament doth testifie and declare it vnto vs.

329 *M.* Meanest thou then, that the water standeth in none other stead vnto vs, but as a figure?

C. It is such a figure, as hath the verity ioyned vnto it: for God keepeth his promise, and deceaveth no man. Wherefore it is certaine, that remission of sinnes, and newnesse of lyfe, is offered vnto vs in Baptisme, and that we receaue there the same.

330 *M.* Is this grace receaved indifferently of all men?

C. No: for diverse, even through their owne wickednesse, doe cause it to stand them in no stead: and yet nevertheless the Sacrament loseth not its propertie, albeit that none feele the comfort thereof, but only the Faithfull.

331 *M.* What thing is that whereby our regeneration is wrought in vs?

C. By the death and resurrection of our Saviour Christ: For his death standeth in this steade vnto

vs.

vs, That by it our olde man is crucified, and our sinfull nature is as it were buried, so that it beareth no rule in vs. As touching the newnesse of lyfe, which is to bee obedient to Gods will, that wee obtaine by his Resurrection.

332 *M.* How obtaine wee this grace in Baptisme?

C. Because wee are there cloathed with Christ, and indued with his holy Spirit, if so bee that wee make not our selves unworthie of his promises, which bee there given unto vs.

333 *M.* As touching our part, what is the right vse of Baptisme?

C. The right vse thereof standeth in Faith and Repentance: that is, in that wee bee sure that wee haue our consciences cleansed in the bloud of Christ, and in that wee both feele in our selues, and make it knowne to others by our workes, that his Spirit abydeth in vs, to mortifie our affections, and to make vs readie to doe the will of God.

L. SEeing all this is required in the right vsing of Baptisme, how is it that little children
334 should bee baptized?

C. I doe not meane that Faith & Repentance ought alwayes to goe before the ministration of this Sacrament, (for that is only requisite of them that bee of age and discretion) so that it is sufficient, if the little Children shew forth the fruits of Baptisme, when they are come to sufficient age to know it.

335 *M.* How wilt thou proove that there is none inconveniencie in this doing?

C. For in like manner Circumcision was a Sa-

cra-

crament of repentance, as Moses and the Prophets doe witnesse, and also a Sacrament of Faith as Saint Paul teacheth, and yet God did not debarre little Children from the receiving of the same.

336 *M.* No, but art thou able to proove sufficiently, that there is as good reason that they should be received to Baptisme, as that the other should bee circumcised?

C. Yea, for the same promise which God did make in tyme past to his people Israel, are now extented vnto all coasts of the World.

337 *M.* And followeth it therefore, that we must vse also the signe?

C. Yea, if we will consider the thing effectually, for Christ hath not made vs partakers of that grace which belongeth in tyme past to the Children of Israel, to the intent he would in vs diminish or obscure it; but rather to show foorth his goodnesse more evidently, and in greater abundance.

338 *M.* Doest thou count then, that if wee did deny Baptisme to little children, the grace of God should be diminished by the comming of CHRIST?

C. Yea, surely: for we should be by that meanes destitute of the expresse signe of GODS bountifull mercie towards our children, the which thing they that were vnder the Law had: and in verie deed this thing serveth highly to our comfort, and to the establishing of the promises which have beene made vnto vs from the beginning.

339 *M.* Thy minde is then, that forsomuch as it pleased GOD in olde tyme to declare himselfe

to

to be the Saviour, yea, of little Children, and that he thought it also good to seale his favourable promise in their bodies, by an outward Sacrament, that therfore it is verie good reason that there be no lesse tokens of assurance after Christs comming, since the selfe same promise continueth still, and is more openlie vttered, as well by word as by deede?

C. Yea, moreover, it semeth a thing worthie of notable reprehension, if men would doe so much wrong vnto Children, as to denye them the signe which is a thing of lesse price, since the vertue and substance of Baptisme belongeth vnto them, which is of much higher estimation.

340 Q. For what consideration ought we to baptize little Children?

C. In token that they are inheritours of the blessing of GOD which is promised to the seede of the faithfull, that when they come to age, they should bee instructed what the meaning of Baptisme is, to profite themselves thereby.

LI. LEt vs now speake of the Supper: and
34 first. What is the signification thereof?

C. Our Lord did ordaine it to put vs in assurance, that by the distribution of this his body & blood, our soules are nowrished in the hope of life everlasting.

342 Q. Why is it that our Lord representeth vnto vs his Bodie by the Bread, & his Blood by the Wine?

C. To signifie vnto vs, That what property the bread hath toward our bodies, that is, to feede and sustaine them in this transitorie life, the selfesame propertie also his bodie hath touching our soules, that

that is, to nowrish them spirituallye: And in lyke manner as the Wine doth strengthen, comfort, and reioyce man, even so his blood is our full ioy, comfort, and spirituall strength.

343 *M.* Doest thou meane, that we must be indeede partakers of the bodie and blood of the Lord?

C. I meane so: for since the whole trust and assurance of our salvation, doth consist in the obedience which he hath performed vnto God his Father, (in that that God doeth accept and take it as it were ours) we must first possesse him, seeing that his benefites doe not belong vnto vs, vntill he hath first given himselfe vnto vs.

344 *M.* Why? did not Christ giue himselfe vnto vs, what time hee gaue himselfe to bee crucified, that thereby wee might bee brought into the favour of God his Father, and be delivered from damnation?

C. Yes, but that sufficeth not, vnlesse we doe receiue him withall, in such sort, as we may feele in our consciences the fruit and efficacie of his death & passion.

345 *M.* Is not Faith the readie meanes to receiue Christ by?

C. No doubt: and not only in that wee believe, that hee died, and rose againe, to deliver vs from everlasting death, and to procure vs also everlasting lyfe, but also by that hee dwelleth in vs, and is ioyned with vs, as the head with his members, to the end, to make vs partakers of all his graces, by the force of this ioyning together.

LII. 346. HAue we Christ joyned vnto vs by none other meanes, than by his Supper.

Yes:

C. Yes: for we receiue Christ with the fruition of his benefites, by the preaching of the Gospel, as Saint Paul witnesseth, in that, that our Lord Iesus doth promise vs therein, That wee are bone of his bones, and flesh of his flesh: And againe, That he is that bread of Life, that came downe from heauen, to nourish our soules. And in another place, That wee are one with him, even as hee himselfe is one with his Father, and such like.

347 M. What is there more to be had in the Sacrament? or to what vse doth it serue vs besides?

C. This is the difference: that is, our ioyning together is more euidently and plenteously set forth vnto vs: for albeit our Sauiour Christ bee in verie deede exhibite vnto vs both by Baptisme, and by the preaching of his Word, yet that is but in a part, as it were not fully.

348 M. What is it then briefely that we haue by this signe of Bread?

C. That the bodie of our Lord Iesus, forsomuch as it was once offered vp for vs in sacrifice, to bring vs into Gods fauour, is now giuen vnto vs, to assure vs, that we are partakers of his reconciliation.

349 M. And what haue wee by the signe of Wine?

C. It assureth vs, that as our Lord Iesus did shed his blood once on the Crosse for a full price and satisfaction for all our sinnes, even so hee giueth it now vnto our soules to drinke, whereby wee should not doubt to receiue the fruit and benefite thereof.

350 M. By these thine answeres, I gather, that the Lords Supper doth direct vs to the death and passion

sion of our Saviour Christ, to the intent we may be partakers of the vertue thereof?

C. It doth so, for even then the only and everlasting Sacrifice was offered vp for our redemption: wherefore there remaineth now nothing else, but that wee should haue the fruites thereof.

351 M. The Supper then, was it not ordained to offer vp the Bodie and Blood of our Saviour, to GOD the FATHER?

C. No: for there are none but hee alone, vnto whom that office belongeth, forsomuch as hee is the everlasting Sacrifice: but the charge that hee hath given vnto vs, is, That wee doe receiue his bodie, and not offer it.

LIII. WHerefore be these two signes institu- (ted?

352 C. Our Lord did that to helpe our infirmitie, signifyeth, that he is as well the drinke as the meate of our soules, to the end wee might be content to seeke our nourishment fully and wholly in him, and no where else.

353 M. Doth the second signe, which is the Cup, belong indifferently to all men?

C. Yea, and that by the Commandement of our Saviour Christ: contrarie wherevnto wee may in no wise doe.

354 M. Receiue wee in the Supper only the tokens of the things before rehearsed? either are they effectually indeede there given vnto vs?

C. Forsomuch as our Saviour Christ is the trueth it selfe, it is most certaine, that the promises which he made at his Supper, be there indeede accomplished

that which is figured, by the signes, is truely performed, so then according as he there made promise, & as the signes doe represent, there is no doubt, but hee maketh vs partakers of his verie substance, to make vs also to grow into one lyfe with him.

355 *M.* How may this bee done, seeing the bodie of our Saviour CHRIST is in Heaven, and we are heere as Pilgrimes on earth?

C. Verilie it commeth to passe by the wonderous & unsearchable working of his Spirit, who ioyneth easily together things being farre asunder in place.

356 *M.* Then, his bodie is not presently included the Bread, neither his blood contained within the Cup?

C. No, but cleane contrariwise, if we will haue the substance of the Sacrament, we must lift vp our hearts vnto Heaven, where our Saviour Christ is in the glorie of his Father, from whence we haue sure hope, that hee will come for our Redemption: and therefore we may not seeke Him in these corruptible elements.

357 *M.* So then, thy judgement is, That there be two things in this Sacrament, The substance of Bread & Wine, which we see with our eyes, touch with our hands, and taste with our mouthes: and also Christ, by whom our soules are inwardly nowrished?

C. You say trueth, and in such sort, that wee haue therewith also a sure token, and as it were a pledge of the rysing againe of our bodies, insomuch as they are already made partakers of the signe of lyfe.

LIIII.

358 C HOW ought this Sacrament to be vsed? Saint Paul teacheth the right manner of

of the vsing thereof: which is, that euerie man examine himselfe before that he come vnto it.

M. Wherein ought a man to examine himselfe?

C. Hee must consider whether hee bee a true member of CHRIST. (thereof?

M. Whereby may a man haue sure knowledge

C. If he hath true faith and repentance, and doe loue his neighbour with an vnfeigned loue, not keeping in his heart any rancour, hatred, or debate.

M. But is it requisite that wee haue perfect faith and perfect loue.

C. We must néeds haue both sound right, and not counterfeitted: but to speake of such a perfection, as vnto which nothing can bee added, can not bee found in man: also this Supper had beene a thing ordained in vaine, if none were méete to come vnto it, vnlesse he were throughly perfect.

M. By this saying, our imperfection doeth no whit hinder vs from comming thereunto?

C. Rather contrariwise, it should stand vs in no stead if we were not imperfect, for it is an helpe and succour against our infirmitie.

M. Doe these two Sacraments serue to none other end, but to support and beare vp our imperfection?

C. Yes, they are also signes and badges of our profession: that is to say, by them we protest openly that wee are the people of GOD, and make open profession of our Christian religion.

M. What shall wee then judge of him that refuseth to vse them?

C. We ought not to count him a Christian

man, for in so doing he refuseth to confesse himselfe to bee a Christian, and what is that else, but as it were cowardly to refuse Christ?

365 *M.* Is it enough to receaue them both once only in our lyfe tyme?

C. Baptisme was ordained to be receaued but once: wherefore it is not lawfull to be baptized againe but it is otherwise to be thought of the Supper.

366 *M.* What is the reason thereof?

C. By Baptisme GOD doth bring, and receaue vs into his Church, and when hee hath once receaued vs, hee declareth also to vs by the Supper, that hee will feede vs continually.

367 LV. TO whom belongeth the ministration of Baptisme, and the Lords Supper?

C. Unto them who haue the charge to preach openly in the Church: for the preaching of GODS Word, and ministration of the Sacraments bee things joyntly belonging to one kynd of office.

368 *M.* Is there not a proofe for this to bee brought out of Scripture?

C. Our Lord giveth speciall charge to his Apostles, as well to baptize as to preach: and as touching the Supper, he giveth them iniunction to follow his ensample how he did the part of a Minister in that he gaue it vnto others.

369 *M.* The Pastors (who bee the Ministers of the Sacraments) ought they to receaue indifferently every person that commeth?

C. As touching Baptisme forsomuch as there is one in our tyme baptized but little children, there

there ought to be no choise vsed: but as concerning the Supper, the Minister must refuse to giue it to them that be vtterly vnworthie.

370 *M.* Wherefore?

C. Because that otherwise the Supper of the Lord should be defiled and dishonoured.

371 *M.* But yet the LORD admitted *Iudas* to the holy Supper, notwithstanding his wickednesse?

C. Yea, for his wickednesse was hitherto hid, and albeit our Lord knew it right well, yet it was not notorious and knowne vnto men.

M. What way is to be vsed towards the hypocrits?

371 *C.* The Minister ought not to exclude & shut them out as vnworthie, but he must tarrie vntill it shall please God to make their close wickednes knowne.

372 *M.* What if hee himselfe know, or if hee be privily advertised of any such?

C. That is not a sufficient cause for him to deny the Supper, vnles he haue the things tryed by sufficient proofe, and then with the iudgement of the Church.

373 *M.* Is it then meete to haue a Politick order touching this matter?

C. What else? If the Congregation bee well ordered, there must be certaine appointed to watch, and take diligent heede for such open crymes as may bee committed: and having authority, ought in the name of the whole Church, to inhibite such as bee by no meanes meete, neither can bee partakers thereof, without dishonour of GOD, and the offence of the Faithfull.

The end of the instruction of children in the faith.

THE

The manner to examine

Children before they bee admitted
to the Supper of the LORD.

M. IN what doest thou believe?

C. I believe in God, the Father, & in Iesus Christ, his Sonne, and in the holy Ghost: and looke to bee saved by none other meanes.

M. The Father, the Sonne, and the holy Ghost, bee they any moe than one GOD?

C. No, though they bee distinct in persons.

M. What is the effect of thy Fayth?

C. That GOD, the Father of our Lord Iesus Christ, (and by him of vs all) is the beginning and principall cause of all things: the which he governs in such sort, that nothing can bee done without his ordinance and prouidence. Next, that Iesus Christ, his Sonne, came downe into this world, and accomplished all things which were necessarie for our salvation: and ascended into Heaven, where he sitteth at the right hand of the Father: that is, That hee hath all power in Heaven and Earth: and shall come againe from thence, to iudge the whole world. Furthermore, that the holy Ghost is verie God, because he is the vertue & power of God, and prinieth in our hearts the promises made vnto vs in Christ Iesus. And finally, that the Church is sanctified & delivered from their sinnes by the mercies of God, and shall after this life, rise againe vnto life everlasting.

Must

M. Must we serue God according as he hath commanded vs, or else, as mens traditions teach vs?

C. We must serue him as he hath taught vs, by his word and Commandements: and not according to the commandements of men.

M. Canst thou keepe Gods Commandements thy selfe?

C. No verily.

M. Who then keepeth and fulfilleth them in thee?

C. The holy Ghost.

M. When God then giveth thee his holy Ghost, canst thou perfectly obserue them?

C. No, not so.

M. Why? God doth curse and reject all such as doe not in everie point fulfill his Commandements

C. It is true.

M. By what meanes then shalt thou bee saved and delivered from the curse of God?

C. By the death and Passion of our LORD IESUS CHRIST.

M. How so?

C. For because that by his death he hath restored vs to lyfe, and reconciled vs to God his Father.

M. To whom doest thou make thy prayers?

C. I pray to God, in the Name of our Lord Iesus Christ, our Aduocate and Mediator, referring all my Prayers to that scope, which our Sauiour hath left vs, as a most sufficient and absolute rule.

M. How many Sacraments are there in Christs Church?

C. Two: Baptisme and the Lords Supper.

What

M. What is meaned by Baptisme?

C. **First it signifieth, that we haue forgiuenesse of our Sinnes; euen by the blood of Christ: And secondly, it setteth before our eyes, Regeneration, or new spirituall birth.**

M. What signifieth the Supper of the LORD?

C. **That by the spirituall Eating and Drinking of the Bodie and Blood of our Lord Iesus Christ, our soules are nowrished vnto life everlasting.**

M. What doe the Bread and the Wine represent in the Lords Supper?

C. **That as our bodies are nowrished therewith, so our soules are sustained and nowrished with the vertue of Christs Bodie and Blood: not that they are inclosed in the Bread and Wine: but wee must seeke Christ in Heaven, in the glorie of God his Father.**

M. By what meanes may wee attaine vnto Him there?

C. **Euen by Faith which Gods Spirit worketh in our hearts; assuring vs of Gods promises, made vnto vs in His holy Gospell.**

FINIS.

A Penitential Supplication
of Joh. Hewit Late of Hoff-
toncerning his transgressions,
or rather
The Confession of Joh.
Hewit Late Hoffman in Nottes.

A 04057 141
STC 13913

FAOSID EOIN SEVART TIGHEARN na HAPPEN ina meadardhachd.

1. ME a faoſide mo lochd.
A Rí neimh le dúracht,
Agas le toileach teann om chroidhe.
A Rí a nám na haithridhe.
2. Peaccach meiſe o m'aois óige.
Eiſt ré m'faoſid a Thrinoid.
As lionmhar re n'áireamh iad.
A Rí as nár a romhed.
3. Robheg m'ulaigh don chóir.
Fer bunaigh mee ſá négcóir.
Rinnis gach ní nar dhligheas.
Tu Rí neamhdha dfurraigheas.
4. Toile na colla nir chiall damh.
Nir choigleas riamh do dheunamh.
A riar fein é do légeas.
Srian ri riamh nir dhaingnigheas.
5. Chathrigheas ſáinte fréimh gach vile.
Do chaithes m'aimſir re tuais cirt.
Drúis, agus cráos do thoghas,
Dà chúis re m'aóis do ghnathigheas.
6. Thrégeas haitheanta vile.
Thrégeas thordugh, agus t'úrrmuigh.
Thrégeas deirbhlean díleas Dé.
Seabhiſe neamhumhal do chleacht mé.
7. Ní bfuil feithm bheth ga n'cuiribh.
As tréin mé a bpeaccaidhibh.
Giodheadh do reir Rí neamhdha.
As tréine céam do thrócair.
8. Tangas dar ndión ar dtalmhain
A Mhic Rí neimh, agas naomh thalmhain.

Dar

dar ſaoradh le ſuil do chneas,
San cholann daonna do chuaigheas.
9. Tſuil do thóirteadh ar an gcránn.
Do dheonaigh thu dar dídionn.
A ſí an thuil ſin is dión dúinn,
A Rí ſuair dhúinn thathairſa.
10. Ni cubhvidh a Rí dhuibhſe,
Don'thuil vaſuil, oirdheirc ſin,
Aón bhraón anaiſge do dhul,
Ar ſon peaccadh ſhiól Adhuibh.
11. As meiſe an peaccach aithreach,
As tuſa an t'athair trócaireach.
Ar ghrádh Mhic Dé mar do gheallas,
Slánaigh mé gan dioghaltus.
12. An mend ata romham anois,
Dom ré á reir a n'eolais,
Caitheam ina teagal, agus adghrádh,
Agas adchreidimh crábhdha comhghlan.
13. Gurab é aoibhneas neamh, ſadheoidh,
Bheth maille re do naomhaibh a Thrínoid,
Gan leagadh ſéoil ſa tſlighidhe,
Go ród Rí, agus ro mé,
M. E.

Anadhaigh vaille an chuirp, & uabhair an tſaoghail do ſgriobh Arne Mᶜ-kéuín, *mar ſo ſios.*

1. AS mairg do ní uaille as óige.
As jaſachd deilbh a deirc ghlais.
A cruth ſeimh as ſuidh aoibhiad.
A ciabh bhuidh chaoimhion chais.
2. Da ndiobhradh Diá dhuit a dhume.

Dhaoi

Daoine meallta mhealladh ſiad.
Deúd mar an gcuip, agus taobh taiſliom.
Duit ſa raon is aiſlind jad.
3. Duille don bheatha do bhládha bréig.
Baoghal an chuirp cur ren jóc.
Na déun uaille ſa cheand na cruinde.
Gearr go buain adhuille dhiot.
4. Da bſuithigh ſos, ni ſa diomuis.
Duille don bheatha nach buan ſeal.
Cuimhnigh re do ré dál an duine.
Gurab é námhtha anuile ſher.
5. Cuimhnigh ar chnuaſach na gráinoig
Guais do thionoil bheith mar bhíd.
Ni bſuil ach pian and do tanmuin
Na jarr bárr don talmhuin tríd.
6. Vbhall ar gach bior da mbioraibh.
Beiridhe dhon taobh da déid ſiad.
Ar udul don chóill ſhádbhuig ſhérchruind.
Fagſuith ſa bhroind én phuill jad.
7. Bſuicſnithear leat los an tſaoghail.
Mar ſo a chuirp ag coſg do mhian.
Fa bheul na huaigh ian tanam
Sgeul as truagha choland chriath.
8. Gach ſuarus d'ór, agus diondmhus.
Deachaigh do bhuaibh giod bhirt chlé.
Ni leugſuithear leat diobh a dhuine.
Achd brot líne don chruinde Cé.
9. Ainbfios an chuirp cuid da uabhar.
Eagal d'uinn adhul os aird.
Daor da ſior mheas uaille na hoige.
Buán da aoibhneas móid as mairg.

AS MAIRG.

AR

1. AR Nathairne atá ar neamh
O fé mo ghean bheith gudghairm
Ag fin mo bheatha is mo bhrígh,
Go madh beandaighthe a Rí hainm.
2. Inte atá fonas is fíth,
Gan donas gan díth go bráh
Go dtí do Rígh e is do reacht,
Go fgaoile do cheart ar chách.
3. Do thoil gomá dénta dhúinné
Adtálmhuin gach dúil dar dhealbh,
Mar do níd aingil gan chré,
Thuas a bflaithes Dé gó dearbh.
4. Beatha na hanma fa chuirp,
O tharrla dhuit bheith rer mbáidh,
Ar naran laoithamhuil gach laói,
Tabhair dhúinn gan dláói gan dáil.
5. Na fiachafa dhlighir dhínn,
Maith dhúinn gan andíol do ghnáth
Maith dhúinn ar peachaidh go léir,
Amhail mhaithmaoid féin do chách.
6. O thrén ar namhad a Rí,
Dén eoimheud is din dod tfliocht,
Bí anadhaigh ambuaidhridh línd,
Is na lég find ar aniocht.
7. Edir anam, agas chorp,
Saor find ó olc gach lá
Righ, agas onóir, agus neart,
Ar gach line ós leat atá.
¶ Ar Nathairne. &c.

NA DECH AITHEANTA.

1. CReid díreach do Dhia na n'dúl.
2. Agus cuir ar chúl vmhaladh do dhealbh
3 Na tabhair ainm Rígh na rioghadh,
Ma gébhthar dhiot sa ghniomh geall.
4. Domhnach Rí neimh na néul,
Deun led chroidhe choimheud fíor.
5. Do Mhathar & Tathar gach uair,
Fa onoir uaide biod a raon.
6. Marbhadh & meirle na taobh.
7. Adhaltrus na aom adghar.
8. Na tòg fiadhnaíse, ach go fíor,
Se sin an ród faraon glan.
9. Na deun sáint ar mhór no'r bheg.
10. Freamh gach uilc ad chôir no leg,
Sin dech aitheanta dhe dhuit,
Tuig jad go cóir & creid.

CREID.

GEARAN AR TRVAILLIGHtheachd na colla.

1 *MAirg dara companach an cholann,*
Commann fallsa, ni fuath lé.
Guais thall na gcionta bhi amchomhair,
Tiocfuith an tám bus vathan é.
2. *Gach grádh riamh d'ar admhas díse,*
Nir dhiól vrrtha ar fhuath na bpiam,
Do thill mo ghrádh na fhuath oram,
Lán dar fuath an cholann chriath,
3 *Fuath ananma is ansacht na colla,*
Commann fallsa mairg do ní;
Mé da dtoile congbhuigh an colann,

Fogh.

3. *Achd*

oghluidh mar sin oram í.

4 *Ni ndíol ceithem an cholann mheabhlach*
Fiodh mór an toile tugas dí;
Minic nar buán críoch a commainn,
Nir frioth acht fuar vmainn í.

5. *Lór dom theagasg ó taim aimhghlic,*
Re huchd an bhais giodh breith chruaith,
Na huilc gon teinidhe gon teaghidh,
S'na cuirp ele dfeuchain vainn.

6. *Re huchd an bháis as beirt chúntir,*
An claochlódh truath a tig da ghné;
An corp re athadh na huaire,
Is olc a n'achuince váill é.

7. *Na fuilibh a naimsir a n'éuga,*
Si adhbhar béuga mar bhias iad,
Gar bheg dhuinn on righ mar rabhadh,
Do chitham cúl ar adhaidh iad.

8. *Do chitham na béil deargtha duthadh,*
Isan éug chailc na cnámtha gorma;
Mo thoile ni bfuitheam o n'uathmar,
S'nach cuireadh sin vathan oram.

9. *Ma mhian fein, & aimhleas manma,*
Eagal duinne dhul os aird;
Fuair an cholann cuid na deise,
Ro mhall do thuig misi mairg.

DEVTERONOMIE. Chap. 6. verse 6. 7.

☞ *Biodh na briathribh sin d'aithnimse dhuit niugh, ina do chroidhe. Agus aithris iad dhod chloinn go dichallach; agas labhair vrrtha, ag suith ad'thigh fen duit, agas ag imtheacht sa tsl ghidh dhuit, agas an tan laoigheas tu, & do eirigheas tu*

ADTIMCHIOL AN CHREIDIMH COMHAGHALLVIDHEDAR *AN MAIGHISER, AGAS AN* FOGHLVINTE: AGHON,

Miniſder an Tſoiſgeil, agas an Leanamh.

Domhnach. I.

1. *CREVDIS crioch aride no phriondſipalta do bheathaidh an duine?*

Atà na daoine féin abheith eolach ar andia ſin ler chruthuigheadh iad.

2. *Créd an tadbhar fa nâbrann tu ſo?*

Ar an adbhur gur chruthaidh Dia ſánadhbhurſin, & gur ſhuithidh ſan ſaoghalſa ſind do chum go glórfluighthe ionnainn é, & go domhin is maith an reſún, ſinne, do chaithamh ar n'uile bheathadh, (neoch d'an toſiach é féin) do chum ahgóireſin.

3. *Achd créd is árd mhaith no is ſonnas dò n'duine?*

Ata ſin fein.

4. *Créd é an t'adhbhur fa ſaoilinn tú gurab é ſin an maith is mo?*

Bhrigh gurab neamh ſhona go mór ar ſtaidhe ina fheagmhuis ſin, ina ſtaid na nainmhidhidh brúdeamhla neamerésunta.

5. *Uime ſin is follas go lór as ſin nach bhféd én nj tégmhail don duine is mo is nemh ſhonna no gan dteachd adtír go taiteannach le DIA?*

Is mur ſin ata.

6. *Achd créd is fior eolas Dé go ceart and?*

Ata mur a n'aithnighthar é amhluidh as go dtiubhthrar a onoir dhleſtannach fén dó.

7. *Achd créd é is modh cnorvighthe go hiomchubhaidh dho?*

Ma chuirthear ar nuile mhuinighine andſon, ma ni ſion dhicheal aud'aſerbhis thabhairt dó inabhur nuile bheathaidh ag geilludhadh dha thoil ſin: ma gtaórmimnj air comhthric, agus theandas én riochtannas ſind ag iarruidhe ſlainte audſin, agus gach én mhaith ar bhféd ar mian bheith: ſadheoidh ma aithnighim, ma aidmhighim le croidhe, agus le beul eiſion ina aonar mur aon vghdar an'uile mhaithís. DOMHNACH. 2.

8. *Achd do chum réſunaigh, agus iomchoſglaide na neitheſa ni bhus ſaibhir créd is cédcheand inſa randadareochtſa do rindis?*

Ata ſiud do clur air n'uilé mhuinighinn, & ſlóchas in ndhia.

9 Agus

9. *Agas créd é an modh ar an bhfed sin bheit amhluidh?*

Féduidh mur naithnighim, & mur dtuigim eision abheith vile chumhachtach, & maidh go foirfe

10. *Ané nac lór so?*

Ni headh.

11. *Créd é an tadhbhar?*

Ata thrid nach fiúth finde eision do nochtadh achumhacht inar gcuidiughadh, ina méd a mhaithis fhoilsiughadh inar slanughadh.

12. *Fan'adhbhar sin Créd a rigmaoid aleas abharr ar soin?*

Rigmaoid, umuro, gach aon againd a shiuthughadh ina intinde fein gur ghradhuigh seision é, & gurab dtoil leis bheith ina athair dó, &, na ughdar slainte,

13. *Cia náite as biond sin follus dúinn?*

As shocalsin, umuro, mur a nochtand sé athrócair sén duinn agrioscd, & mur a bhfuil se dénamh fiaghnuise ar aghrádh fein d'ar draobh.

14. *Vime sin is é fundameint, agus tossach na muinigin is jonchurtha jn n'Dia é féjn aithniughadh?*

Is é go demhin.

15. *Anois budh mhian leam suim an'colais so a chloisdin vait?*

Ata shuím ar na comhchondmajl jn'admhajl an chreidimh no ann'a foirm na h'admhail ata aig na huile chriosduidhibh chomhchoitchiond etorra sén: gaoridhe daoine go coitchionna dhi Symbol no caisneart na n'Apstal, neoch aghabhadh o thos-

ísach na heaglajsi aghnáth measg na n'uile dhaoine diagha, & neoch aghabhadh o bhéul na n'Apstal no cojmhthionoladh go firrinneach as an scriobhadh-

16. *Aithris damh é?* (son.

CReidim a n'Día Athair na nuile chumhachd, chruithaighthéoir nejmhe & talmhan. Agus a Níosa Criosd a éunmhacsan ar Dteghearnaine: noch do gabhadh ón Spiorad náomh, rugadh lé Mujre oigh, do shulajng an spháis sa *Fpuinge Fphioláid*, do crochadh, do céusadh, túair bas & do hadhlaictheadh, do chuaídh sios go hifreand, do éirghidh ó bhás a gciond an treas lá, do chuáidh súas ar neamh, & atá anòis na shuidhe ar deis Dé Athair na nuile chumhachd: As sin thiocfas do bhreith breith ar bhéoghaibh, agas ar mharbhaibh. Creidim and sa Spiorad náomh, a Neaglais nàomhtha chomhchoitchionn, cumand na náomh, maitheamh na bpeacthadh, eiséirghe chodla na marbh, & an bheatha mharthanach, Amen.

17. *Do cum gu dhtuigfuighthe gach én chuid go huilidhe ca-med do chotdannâibh anna roindeamar a n'aidmhailsa?*

Agceathra chotannujbh aride no phriondsapalt.

18. *Aithris damh iád?* Dom. 3.

Beanaidh an chéd chuid re Dia a Thair. Trachdaidh an dara cuid adtiomchioll a mhic josa Criosd neoch fós a chòndmhas uile shuim saoruidh an chinnjdh dhaónna. An treas cuid adtiomchiollan Spioraid naómhtha. An ceathraimh cuid adthimchioll na h'eaglais, & tioghluiceadh DE ar no dórtadh urtha.

19 *An*

19. *An mhed nach fhuil and acht aon Dia, créud fa gcomhiomh raigheand tu dhamh and fe an tathair, an mac, & an Spiorad naoimh?*
Ar fon gurab jon amhairc dhúinn an'én fubftaint no anáduir na dhjadhachta; an t'athair amhail tús & tofach, no amhail ced adhbhajr na nuile ní: jna dhjajdh fin an mac aghljocas fiorujdhefon, fádheoidh an fpiorad naomh, amhajl anert, & abhridhfon ata ar na dhórtadh & ar na chraobhfcaoileadh as an'uile ní, gidheadh ata ag comhnaidh & ag anmhuin and fén do ghnáth.

20. *Ata tu ag ciallughadh & ag foillfiughadh as fin gan égcnibheas ar bioth do bheit adtri perfannaib edirdhaluighthe dobheth fan naon diaghacht, gidheadh gan Dia do bheth rointe nime fin?*
Ata fe mur fin féin.

21. *Aithris a'nois an céd chuid?*
Credim and an-dia Athair na nuile chumhacht cruthaightheoir nimhe & talmhan.

22. *Créd fa ngoireand tu Athair dhe?*
Goirim fin De, ar tús ag amharc ar iofa Criofd, neoch fós is è aghlioceafon, neoch do choimhpreadh úaidhe roimh gach tús nile aimfir, & ar mbheth ar na fhaoigheadh ar an domhanfa dhó do fhoillfigheadh gurab éa mhacfon: gidheadh cruindeochaidh find as fo, ó fé Diá Atair Iofa Criofd, go bfuil fe ina Athair dhuinne maráon.

23. *Cia an feadh le bhfuil tu ag tabhairt ainm vile chumhachtaigh dho?*
Is e feadh as a dthabhruim fin dó, ni he ar an gcorfa go bfuil cumhachta aige, nach cleacht and

ſe, ach go bfuil anuile ní aige fa láimh, & nert & impeirdhacht, go bfuil ſe, aguibhernoracht an domain le phrovidens, & le ré fhaicſin ſen go bfuil ſe a comhſhuidhiughadh na nuile do rér a mhiana & a thoile ſen, & ag riaghladh na nuile da dhteagmhand amhail do chithear dó feín.

24 *Maſeadh ni bfuil tu a cuma no ag deilbh cumhachta Dé do bheth diomhaoin, acht ata tu ag brethnuhgadh a bheth ina lethed ſin aga bhfuil alham do ghnath ro hoibruighadh amhail nach deantaoi én ní achtréſon & le dheerit?*

Is amhluidh ſin ata.

DOMH. 4.

25. *CReud fa gcuirend tu les cruthaightheoir nimhe & talmhan?*

Ar ſon os tríd a oibrighibh do fhoillſigh ſe e fein duinn is jniartha dhuinne maraon jonta e: oir ni fhuil ar naigneadh & ar dtuigſe aibel do gabhail & dothuigſe aſhubſtainte dhiadhaſon: uime ſin ata an domhan ſen ar na chur far gcomhair amhail ſcathain egin ina bhfedmaois amharc ar ſon an mhed is tarbhach & inſheadhma dhúine a aithne.

26. *Tre neamh & thallamh nach dtuigeand tu do bhair an lion ata do chreatuiribh uile jonta?*

Tuigim cheana & ataid ar na gcomhchongmhail faoi an da ainmſe vile an mhed go bfuilid neamhdha vile no talmhaidhe.

27. *Achd creud fa ngoircand tu do Dhia cruthaightheoir a mhain an mhed gurab feárr go mór na creatuir do choimhed & do chomhanacul ina ſtaid fein ino én vair amháin a gcruthughadh?*

Ni

Ni nochtar les an mbeag chuidſe amhain dia do chruthughadh en vair a oibrighe; amhlaidh ſin jondas gur thelg ſe agcuiam dhe o ſin amach acht is mo is jonghabhtha dhújnne ar an gcorſa amhail do rindeadh an domhan ar tús les gur ab amhlaidh ſin anois ata ſe arna chomhchojmhed lis jondas nach ſeaſand an talamh & an'uile ní ar chor ele, acht an mhed le neartſan & mur budhe le laimh chondaimhthear ſuas jad: tuilleadh ele an med go bfuilid an'uile murſin aige fa lajmh; leanſaidh fos & criochnochar dhe ſin gurab eiſſan ardriaghlaightheoir nimhe & talmhan e, is intuicte gurab e an taón ata le mhaitheas neart & ghliocas ag riaghladh vile churſa & ordaighthe na naduire is vghdar maraon na fearthana & an tarta an chloichſhneachta & na ndoineand ele & na ſoinend, neoc do ní an talamh torrach, & do ní é arís ag tarraing a laímhe tar ahais aimrid o dtig id ſlainte & eaſlainte araón neoch fós fadheoidh, is fá chumhachtaibh, & fá ghuibhernoracht, & fhlaitheas ataid na huile, & dá n'umblaighidh tré ſmédeagh.

28. *Achd adtimchiol na ndaoine aingidhe, & na ndiabhol creúd breathnaigheand an'aibheoram ambhethſon maráon fo mhaighthe dhoſon?*

Gen go bfuil ſe ga ngujbhernoracht le ſpioraid fén gidheadh ata ſé aga gcoſg, & aga riaghladh mar budheadh le ſrian jondas nach bfhedaid jad fén do ghluaſacht acht an mhéd legeas ſe dhoibh: Tuilleadh ele do ni ſé ina lucht freaſdail a thoile jad, jondas, go dtabhair ortha da n'aindheoin agus tar agcomhairle ſén a'ní do chiothear

thear dhósan do chriochnughadh.

29. *Creud an tarbhtha ata ag teacht chugadsa dhsios anechse?*

Ata tarbhtba ro mhór:oir do b'olc ar gcor, & ar gcorughadh da mbheth ní ar bioth ceadaigeach dona diabhluibh no do na daoinibh aingidhe a n'aghaidh,& seach,toil Dé & ni mo do bhiadh aigneadhe sámhach seasg againd ag smuaineadh sind sén do bheth arar gcur sa chomhair an'anmjanasan achd andsin, sadheoidh, atamaid a gabhajl comhf hosa go sámhach ar mbheth dhuinn feasach srian do bheth arna chur rsu do rér toile De & a m'bheth mar budheadh arna gcomhcongmhail a gcumhgach jondas nach bf-hédaid ni ar bioth do dhénamh achd le cheadson: agas go spesialta o do gheall sé bheth sén ina dhideanoir, & ina phriondsa slanaighe dhúinn.

DOMH. 5.

30. *Tigmid anois gus an dara cuid?*

Is se sin go gcred sind an'josa criosd a'aon mhacson ardtigearnane.

31. *Creud chomhchondmhas anchuidse go generalta.*

Congmhaidh gurab é mac Dé is slánaightheoir dhuinn, & ata sé ag fosgladh maraóu an modha ler cheandaigh'se sind on bhás ler chosain, & ler sholathair sè an bheatha dhuinn.

32. *Creud chomharridhas ainmsosa le ngoireand tu é?*

Slánajghtheoir; aghon, tug an Taingeal an tainmse ar mac n'Dé ar jaratus dé sén.

33 Ane

33. *Anê gurab mho a luach ſo ino gurab dáoine do bheradh aire?*

Is mó choidhce: oir an mhêd garab amhlaidh do bail le DIA aghoirm do be'gin maráon abheth jnalethedſin ar gach aon mhodh.

34 *Agas creud jna dhiaidh ſin is fiú ainm Chrioſd?*

Nochtar lés an'epithetſe a oific: oir is ſe ſeadh dhó gur hongadh é on Atair jna rígh jna Shagart, & jna Phaith.

35. *Ciondas is aithnidh dhuitſin?*

Is aithnidh dhamh é an mhéd gurab gus na trí hoificibhſe ata an Scrioptur agnathughadh ongtha: arís ata ſe ag tabhairt na dhtriſe adubhrámar go minic do Chrioſd.

36. *Achd creud an gné ola ler hongadh é?*

Nir le hola ſhaicſeanigh mhecſamhla do bhi arna cur do coiſreacadh na ſean rioghradh ſagart, & phaitheadh achd le hola do bhfearr: aghon, le tioghlacaibh an ſpiorad naomh neoch is fírinde do n'ongadh ata muigh.

37. *Achd creud an rioghachtſa ar a bhfuil tu a comhluadh?*

Rioghacht ſpioratalta neoch ata arna comhchongmhail le focal, & le ſpiorad Dé neoch do bher jondracus, & beatha maille leó.

38. *Agas creúd éa ſhagartacht?*

Is oific, & is vrraime é ſén do thaisbeanadh abhfjadhnaiſe Dé do choſnadh, & dhfaghail graſa, & fobhair d'uinn, & do ſhiothchanughadh a ſerge le hoſrail na hiodhbarta budh toileamhail les.

39. *Nois cia an seadh le ngoireand tu Phait do Chriosd?*

Arson an tan tanaic se anuás isin domhan do adjmh se é sén do bheth ina theachtair, & ina reachtair, a Athar a measg daoine, & a'ní sin do bheth do chum na críche úd dés toil an Athair d'foillseochadh dô, go comhlán, go gcuirseadh se dereadh ar gach vile Phajtheadarachta.

40. *Achd an bhfuil tú ag airiughad tarba arbioth dibhsin?*

Atajm: ojr ni bheanjd na nethese ujle re ní ele, acht re'r dtarbhajne, & re'r majth:oir do thighlaj ceadh na nethese do Criosd o Athajr sén, da gcomaojncohadh, & da gcomhpartughadh rinde, jondas go m'bjmjs uile ag tarraing as a lionmhureachtson.

41. *Cuir agcéll a'níse dhamh beaganni'issoillere na marsin?*

Do lionadh e les an Spjorad naomh,& tugadh dójna mormheallajbh sajbhreas fojrse a uile thioghlajccadhson, da dtabhajrt, & da dtjoghlacadh dhujnn,aghon da gach aon fo leth do re'r an mhjosujr, js aithnidh do na'thair do theact rinde, & do bheth jomchubhaidh dhuinn,jondas go bsujlmid ag tarraing as an tsaibhreassin (amhail as en tobar)gach uile mbaith Spioradalta ata againd.

42. *Creud an tarbtha ata a rioghacht do thabhairt chugaind?*

Ata,umaro, dés ar dtabhartha le dheaghmhaitheas do chum saorse chonsasa do theacht adtír

go

go diadha naomhtha, & dés ar gcúmdaigh, & ar gcludaigh le shaibhreasaibh Spioradaltason, ata cumhachta fos d'édeagh umaind neoch shoghnas, & is lór dúinn do bhreth buadha, & uachtaranachta ar gnathnaímhdibh ar n'anmand ar an bpeacadh ar an seoil ar Shatan, & ar an saoghal.

43. *Acht cia d'an dtarbhach a shagartacht.*

Cuige so, ar son gurab ar an gcorsa ata se ina aidne dhúinn neoch ata ag denamh ar siothchana, & ar rêtigh ris an athair: ina dhiaidh sin gurab thríson ata entreas, & dul isteah shoscaoilte againd gosoich an'athair, jondas go dtíseam sén ina shiadhnaise le dochus, & go bhsúraileam sind sén, & ar n'uile ní ina n'iodhairt air, & mar sin ata se ag'ar ndénamh inar gcomhlucht parta, & inar gcompanacaibh ar ashagartacht sen ar chor égin.

44. *Ata a phaithedoracht gan ragha?*

An tan tugadh do mhac Dé dréacht, & tioghlacadh abheth jna mhaighistir ar adhaojnibh sén, is é is crioch dó so esean da shoillseochadh le fior eolus a athair, da dteagasg isin shírinde, & da ndénamh jna ndescioblaibh teaghlaig Dé.

45. *Maseadh tegid na huile dar labhrais go soich so go gcomchonghmand ainm Crioshd and sén natri hoificeadha tug an tathair da mhac, do chum go ndoirteand sé ambhriodh, & a dtoradh ar a dhaoinibh sén?* Tegaid mar sin.

DOMH. 7.

46. *Creud fa ngoireand tu do mhac Dé aonghen an mhéd gurab fiu, & gurab airidhe le Dia sind vile ar an gairmse maraón?*

Ni do thaobh naduíre atâ aghaind gurab cland do DHIA sind, achd do thaobh macacht ochta, & graſ d'èn chuid, an mhed gurab fiú leſ ar mhbeth aige iſin áitſin, achd an tighearna joſa neoch do coimpreadh, & do gheneadh do ſhubſtaint an Athair, & ata d'en naduire ris an Ahtair, is rolaghamhail ghoirthear aon mhac Dè de, an mhed gurab e ina aonar ata mar ſin do thaobhnaduíre.

47. *Maſeadh ata tû ag tuigſe gurab leaſonan onoir airidhſe atu dfiachaibh aige amuigh do rer lagha na naduire: achd gurab and do chomaoinaigheas ſe rinde í: an mhèd gurab ſinde a bhoill?*

Ataim cheana: & is le féchain an chomaoinghe ſin aderthar rioſan an'aít égin an phrimhghen ameſg mórain bráthair.

48. *Ciondas thuigeas tû gurab é ar dtighearnaine é?*

Ar ſon amhail do hordhaigheadh ê le Athair d'ar mbethne ajge fa impeirdhacht ſén, do chum go bhfritheileadh, & go bhfreaſtaileadh ſé rioghacht Dé ar Neamh, & ar talamh, & go mbjadh ſé jna cheánd na n'daoine geredeamhnacha, & na n'Aingeal.

49. *Creud é ſeadh a'neith ata ag leanmhuin?*

Ata ſe foillſiughadh, & ag lergheadh an mhodha ar ar hongadh an mac le Athair, jondas go m'biadh ſe jna ſhlanaightheoir dhuinne-umaro, ar gabhail dó ar bhfeolaidhne ujme, gur chriochnaighe ſe jnte na neche ſin uile do binfeadhma dar ſlanughadhne amhail ataid arna n'aithris and ſo. 50. *Creud*

50. *Creud is ſeadh dhuit les an dá ſhentenſaſa a choimpert on Spiorad Naomh, & a bhreth le Murie Oígh?*

Gur ſhoirmeadh é ambroind na hóige da ſubſtaintſe, do chum go mbíadh ſé ina ſhiol fíri Dhavidh, amhail do re raigheadh le Phaitheadorhacht na bphaitheadh, & gidheadh, gur hoirbigheadh ſin le neart, & le bridh jongántaigh ſhécrede an Spiorad Naomh, gan chomand, no chomhchaidreamh fir.

51. *Maſeadh ané gur bhinfeadhma é do chur ar bfeolaidhne vimé?*

Do bſeadh ar gach aon chor: oír do b'jomchubhaidh, & dó b'égin an eſumhla do rindeadh les an'duine an'aghaidh Dé, do ghlanadh, & do ſhiothchanachadh anadúir an'duine mharáon, & nj mó ar chor ele do ſhédſadh ſé a bheth ina aidhne dhuinn: do dhenamh, & do chriochnughadh réte Dé, & daoine.

52. *Ader tu maſeadh gur b'égin Crioſt do bheth ina dhuine, do chum go gcoimlionadh ſé (mar udheadh inar bpearſainde uile chotcha ar ſlanaigene.*

Is amhlaidh ſin thuigim: oir is egin dhúinne gach en ní ata d'easbhaidh oraind inar bhfochair fén do ghabail anſaſacht uaidhſon a'ní nach budh ſhedir a dhenam ar chor ele.

53. *Creud far chorichnaigheadh ſin les an Spiorad naomh, agas nach táoſca is le modh gna taidh geinalaig?*

Ar ſon go bfuil an ſiol daona uile thruaillighe do budh jomchubhaidh oibriughadh an Spiorad

No omh

Noomh do dul eatorra anghenemhain mhic Dé jondas nachsailedhchaighte éles an tsalcarsa ach gombhiadh gloine ro shoirse aige.

54. *Masead atamaid ag foghlum as so gurab égin a'neoch ata ag naomhthadh d'haoine cle abheth fen saor o n'uilesal, & gur b'égin dó ghloine (amhnil aderaind) tosaigh do bheth aige o bhroind amhathar do chum go m'biadh sé uile naomhtha do Dhia gan abheth arna shalchadh le sal arbioth an chinigh dhaonan?*

Is amlaidh sin sen thuigim. S. Domh.

55. *Creud fa lémeand tu thairis go lúath ó aimsir bhrethe Croíst do chum abháis, agfágbhail eache tra a'uile bheathadh addhiaidh.*

Ar son nach fuilid nethe ar bioth arna lamhughadh and so, ach nethe bheanas comhairidhe rer slaunghadne, jondas go gcomhchongmhand siad ar chor egin jonta sen a shubstainte.

56. *Creud nach abair tu gon timchiol d'en fhocal gur ég sé, acht atatú acur les sin maraon anma an ghuibhearnoir shar sulaing sé an pháis?*

Ata sin ag fearadh, nj he amhajn do dhaingniughadh na heachtra, ach fos do chum go dtujgmis a bháson do bheth abhfochair achele, & dhamnadh.

57. *Cuir sios, & minigh so in is soillere ina mur sin?*

Do suajr se bás dsulang, & do dhiol na péne do dlighead dhínne & ar an gcorsa dhar sooradh uaithe, & ar mbeth dhúinne (amhail atamaid uile jnar bhpeacahaibh) ciontach, & sooi bhre-

amhnas

amhnas Dé do chum go ndeacadh sé fnar n'aitne do bail les é fen do thais-beanadh a bhfjadhnaíse breatheamhain Thalmaidhe, & adhamnadh le bheulfon d'ar Mbethne fuafcoojlte, & dar legean fa fcaoil abhfjadnaíshe nimchathrach bretheamhnais Dé.

58. *Acht do ardlabhair & tug Pilatus amhail cert a bheth nemhchiontach, & uime fin nir damhain sé e mar chiontach, & fear dheanta uilc?*

Is jntuicte an taon oile :oir is sé adbhar as adtug an breatheamh fjadhnaíse a nemhchiontaighe amach do chum gomadh lan follas nach do chionta mhituillteanafa fen, acht ar fon ar lochtne do buailеadh e, & gidheadh do rer anofa ghnathaighe do dhamhnadh e ifin am fin fen le ragha, & le fentens an bhretheamhain chedna do chum gomadh follus a dhul fan mbhreatheamhnas, do bhamairne do thuilleadh, amhaill ar n'urra do chum go faoradh, & go dteas argadh fe find on phecadh, & on mhallchadh.

59. *Maith adubhradh: oir damadh peacach é ni budh rádh dhiongmhalta e do diol pene, & peandaide peacaidh dhuine ele, gideadh do chum go rachadh a damnadhfon dhuinne go fior fhuafgladh do b'égina aireamh Ameasg lochta deanta uilc.*

Is am laidh fin thuigimfe. 9. Domh.

60. *AN mhéd do chéfdadh é; an mó an fpés, & an tabhacht, ata aige ina gomadh gné le bháis choitchiond do ghebhadh fé?*

Is mó choidhche :amhail ata Pól maraon ag rabhairt rabhaidh uaidhe, ag fcriobha dh gur chrochadh

rochadh é agcránd; do chum ar gcurfaidhne do ghabhai ar fén dar bhfuafghladh uaidhe: oir do bhi an gné bháis úd arna damnadh le mallachadh.

61. - *C'reud? ane nach gcuirthear a fcandail ar mac Dé an tan aderear go roibhe fé faoi mhallachadh; & fos abhfiadhnaife Dé?*

Ni cuirthear feaft. Oir agabail an mhallaighe fin ar fén do chuir as, & do nemhf-nigh fé é, & nir fcuir fé ifin nam fin fen da bheth beandaighe do chum go lan lionadh fe finde le bheandaceadh fén.

62. *Lean romhad?*

An mhèd gur dioghaltus an bás do cuireadh ar an duine ar fcáth peacadh do f-huilaing, & do iomachair Mac Dé é, & le fulaing rug buaidh, & vachtaranecht air, & do chum gomadh fearde do fhoillfeochadh fé go bfhuair fé bás firindeach do bail les, & do chondcus dó a chur abfiort a modh coitcheand daoine ele.

63. *Achd ni faicfuithar tarbha arbioth do theacht chugaind Chriofd do bhreth na buadhafa, an med nach loigheide atamaid ag dul d'ég?*

Ni bfhuil fin ag bacadh anadhbhair: oir ni ní ele an bás anois do na daoinibh credeamhnacha, acht dul tairis gus'an mbeathaidh is fearr.

64. *Ata ag leanmhain de fonach ionbhethe naimhneach reanbhás ni is mó inar um eaglach é: achd gurab mhó is ion leanta dhuind ar gceandfeadhna Criofd le hindtind nemhvanshnaigh, neoch amhail nar chlaoidheadh, & nar milleadh*

trés

trés an mbás is amhlaidh sin mar an gcedna nach fuileongaidh sé sindé do chlaoi les?

Is amhlaidh sin sén is indeanta dhuín.

DOM. 10.

65. *ANí do cuircaidh les adtimchiol adul siós anisreand creud an seadh atá aige?*

Gur shuilaing sé ni he amhain an bás coitcheand deallughadh anamna ris angcorp, achd gur shulaing sé maraon crágh cumhgach, & doilgheas an bhais amhail ader *Peadar*: & les an shocalsa atam ag tuigse na gcumhgach vamhnach les gcumhgaigheadh, & comhchrepadh a anam.

66. *Indis damh adhbhar anechse, & an modh arar fulaing Crioso an bás?*

Bhrigh, arna thaisbeanadh sén dhó abhfiadhnaise Chathrach bhreatheamhnaise Dé do dhénamh dioghluidheacht ar scáath peacach do bégin a choinsias do dhochrughadh les angcumgachsa amhail do bhiadh sé ar na thrégeand O DHIA, & ni is mo, amhail do bhiadh se abhferg ris is na cumhgachaibhse do bi se an tan do ardéigh se do chum Athar mo DHIA sein, mo DHIA sein creud sar thrégis mé.

67. *Ané go raibh an t'athair á bhferge ris?*

Ni raibhe choidhche ach do imir sé an ghairbhese jna aghaidh, & an aimhdeanas jondas go gcoimhlionta aní adubhradh roimhe le *Hesaias* gur buaileadh é le laimh Dé, ar son ar bpeacadhne, & gur loiteadh é ar son ar naiondhracais.

68. *Achd ar mbheth dhó jna dhia ciondas do fhédfadh sé abheth arna chriothnughadh, & arna garbhghlacadh le leithed sin déagla, amhail do bheradh Dia cul ris?*

Is mar so is jntuicte é gurab do rer adhaonachta tugadh do chum an'égentaise é, & jondas go n'deantaoi sin, do bhi adhiadhacht isin ám sin fein absolach, aghon, ni raibhe si ag nochtadh a chumhacht fein.

69. *Achd ciondas aris fhédas sin abheth, Cbriosd neoch budh shlainte don domhain do bheth fa ndamnadhsa?*

Ni deachaidh sé amhlaidh shaoi, jondas go n'ansadh sé saoi: oir is amhlaidh sin do gharbhghlacadh é les na huamhnaibh sin adubhradh, jondas nar claoigheadh é leo: acht is mó ar mbeth dho a cruaidh charuidheacht, & a cruaidhghlec re neart ifreand, do chlaoi, do bhris, & do soledair é.

70. *Atámaid ag tionol as so an t'eadardhealughadh ata edir an phian chinsiasa do fhuilaing Criosd, & an phian le bpiantar na peaccaigh ar a bfuil lámh sheargach Dé ag jmirt dioghaltais: oir aní do bhi dhosan ré seal ata sé dóibhsan Suthain, & aní do bi dhosan ar scath bhear dha bhrádadh ata sé dhoibhsan jna chlaoidheamh marbhthach (amhail aderaind) jna chlaoidheamh do chiorrfaidh a gcroidheadh?*

Is amhlaidh sin a:a: oir ár mbeth do Mhac Dé arna thimchiolachadh isna cumhgacaibhse dir, fuair sé do dhenamh dochais as athair, ach

peacaigh

peacaigh arna ndamnadh le cert bhreatheamhnas DE, tuitsaidh aneamhdhochus, béc said ina agaidh, & lingsaidh amach dho thabhairt scandaile thollais dó.

DOMHNACH. II.

71. *NAch fédmaid ataraing, & a fhásgadh as so créud an toradh ataid na daoine credeamhnacha dfhaguil do bhas Chriosd?*

Fedmaid cheana, & ar tús do chiamaid go demhin gurab jodhbairt é lerghlan sé ar bpeacaidh abfiadhnaise DE, & marsin désferge Dé rind do rethughudh rug sind abfhobhair, & angrásа maille ris, ina dhiaidh so gur nighe afhuil (le glantar ar nanmanda) sind o nuile shalchar: sadh eoidh gur cuireadh ar gcul cuimhne ar n'uile pheacadh, jondas nach dtigid seast abfiadhnaise Dé, & mar sin go raibhe an lamhscriobtha le roibhamar ceangailte arna chur as.

72. *Ané do thuilleadh nach dtabhair sé maóin do bhárr tarbha chugand?*

Do bher cheana. Oir le dheaghthioglacadhson (ma sind go demhin boillsfhrifi Chriost) ata ar sean duine, aghaon an peacadh agacheasadh, ata corpan pheacaidh aga chur aneamhfini, jondas nach bjaidh uachtaranacht ni ismó ag anmhianaibh na feola jondaind.

73. *Erig ar haghaidh isna helib?*

Ata ag leanmhain gur érighsé sén an treas la o mharbhaibh do chum go nochsadh sé é sén do breth buadha ar an bpeacadh, & ar anmbas: oir le eserige do shluig siós an bhas do bhris

O chéle cuibhrighe annaigh, bhearsoira, & tug go nemhsní a uile chumacht.

74. *Ca méd toraidh atá ag teacht chugaind trés an eserigse?*

Atri: oir trithese ata firentacht arna chosnadh dhuínn ata sí jua comharrdha, & ina geall dearbhtha arar neamhtbrnaillaidheacht, & atamaid anois sén arar ndusgadh suas le bridh a esérghesón go naoidheacht beathadh, do chum le teacht adtir go glan naomhtha go mbimisumhal dathoil.

DOMH. 12.

75. *Leanhmaid na fuighil?*

Do chuaidh se suas ar neamh.

76. *Acht an amhail do chuaidh sé suas ar neamh, jondas nach bfhuil se ní is mó ar talamh?*

Is amhlaidh. Oir dés dó na n'uile do hearbadh ris, & do chureadh air O n'aithair, & sos do bha inseadhma dar slánughadhne, do chriochnughadh, ni raibh sedhm ar bioth bheth ar an talamhsa nj budh sia.

77. *Creud an maith do ghébheam don dul suasa?*

Do ghebham maith, & toradh dupalta: oir an méd gurab jnar lethne, & arar son do chuaidh Chriosd isdeach ar neamh, amail is arar seath tanaic se anuas ar talmhain, do rinde sé éntreas fhosgailte dhuínne maraon gosoich an'ait sin, do chum go mbiadh an doras sin anois fosaoilte dhuinne, neoc do bhi rhoimhe jata trid an bpeachadh arís ata sé do lathair aga thaisbeanadh sén abhadhnaise De ar at soindne ina theachtaire,

achtaire, ina aidne, & ina phatrun.

78. *Achd a'ndeachaidh Crioſd amhlaidh vaind agá bhréth fén ſuas ar neamh. joudas gur ſcuir ſé anois da bheth maille rind?*

Ni deachaidh choidhche, oir go contrartha do gheall ſé abheth fein maille rind go dereadh an tſáoghail.

79. *Achd an med go bſuil ſé ag aitreabh maille rind in a dtimchiol alátharrdacht corporidha is jontuicte é?*

Ni headh: oir is ní ele labhairt adtimchiol an chuirprugadh ſuas ar neamh, & ris ar gabhadh ſuas ar neamh, & na gcumhachta ata arna geraobhſcaoileadh in gach vile aít.

80. *Creud an ſeadh n'abair tu a bheth jna ſhuidhehr des Dé athar?*

Is é ſeadh na bfocalſa an t'athair do thabhairt vachtaranacht nimhe, & talmhain dó, do chum go nguibhernoraigheadh ſé an'uile

81. *Achd creud ſhigneobhas duit an deſlamh, & créud an ſuidheſo?*

Is coſamhlach é arnabhreth, & arnaghabheil an'iaſacht O Phriondſadhaibh talmhaidhe, neoch danab gnáth na daoine da dtaobhand ſiad an'aít do ſhuidhiughadh ar an'deaſlaim.

82. *Máſeadh ni fhuil tu ag tuigſe nech ele, achta nech ader* Pol gur *hordaigheadh* CRIOSD *jna cheand na Heaglaiſe gur tógbhadh ſuas anairde é os ciond gach vile vachtaranachta, & Phriondſipaltachta, & go bfuair ſé ainm os ciond gachvile anma?*

Is

Is amhlaidh ata, & ader ſu.

DOMHNAC. 13.

83. *Luaiſeam thairis gus na nechibh ele?* GAs ſin thiocfas do bhreth brethe ar bheodhiabh, ar mharbhaibh na focail da ſeadh, go dtiocfa ſé go follas dobharr nimhe do bhreth breatheamhnais ar an gcruinde, amhail do condarcus go follus é ag dull ſuas.

84. *An mhédh nach biáidh lá an bhreatheamhnais ré ndereadh an tſaoghail ciondas adertúi go mbia cuid égin do na daoinibh béo ino ar marthain and ſin, ar bfaicſin go bfuil cumtha ordaighthe dona daoinibh én'uair dul d'ég?*

Ata Pól ag ſuaſgladh na ceiſtheſe an tan ader ſé an lion bheas béo, no ar marthain d'athnuadhughadh le luath chlaochlodh, do chum jar dula neamhbrídh, & as do chruaillaidheacht na feola, go gcuirfadh ſiad úmpa a'neamhthruaill aidheacht.

85. *Maſeadh ata tú ag tuigſe an chlaochloidhſe do bheth dhoibh a riocht, & ar ſon báis, an mhed go mbhiádh ſé ina chur as, jno argcul na céd nadúire, & ina thoſach na naduire nacidhe ele?*

Is amhlaidh ſin chuigim.

16. *Abfuilied ar gcoinſiaſane a gabail comhfhurtacht no garrdighe as ſin, eghon mbiaidh* CRIOSD *én vair jna bhretheamh an domhain?*

Ataid go demhin agabhail gairdighe ro oi irdhere gan choimeas: oirata dherbhfios againd nach dtiocfa ſé, ach do chum ar ſlanaighne.

87 *Maſeadh*

87. *Maſeadh ni hion bhethe dhuínne naimhneach ar ciond an bhreatheamhnais, jondas go gcuireand ſé eagla oraind?*

ni hion bheith choidhche, an mheud nach ſeaſam, acht abfiadhnaiſi Cathrach bhreitheamhnais an bhretheamh ſin, atana aidhne, & ina Phatrun duínn, & do ghabh chuige ſind ina ſhirinde, & ina anacul fein.

DOMH. 14.

88. *Eagam anois go ſoich an treas cuid?*

Ata an chuid ſin adtimchiol an chredimh iſin Spiorad naomh.

89. *Agas creud ata ſi do thabhairt chugaind?*

Is ris ſo bheanas ſi, jondas go dtuigeam, & go mbiadh af hios againd, amhail do cheandaigh, do ſhaor, & do theaſairc DIA ſind trés an Mac, gurab amhlaidh ſin ata ſe agar ndénamh comhaibel comhchumhachdach, & araniaid do ghabhail an tſaortha, & an tſlanaigheſe trés an Spiorad.

90. *Ciondas?*

Amhail ata glanadh againd abſuil Chrioſt: is amhlaidh ſin is égin trés an Spiorad naomh ar ghcoſnſiaſne do bheth ar na gcumailt lé, & abethſe ar na crathadh orra, jondas go nglantaoi jád.

91. *Ata vaidhe ſo, & duireasbhiudh air, minighthe nj is ſoillere jna ſo?*

Tuigim gurab é Spiorad Dé, angcên aitreobhchas ſe jnar gcroidhne do ni & do bher oraind, ſondas go mothuigheam bridh Chriord: oir is le ſoilliochadh an Spiorad naomh, do

nichear

nithear, jondas go gcomhthuigeam tioghlaice Chriosd is le bhrostughadh comhairle, & persuasion do nithear, jondas go nardsheloighthear jad inar gcroidhibh sadheoidh is esean amhain do bher dhoibh jonad jondaaind, ata agar n'athbhreth, & do ní gurab creatúre nuaidhe sind: vime sin na huile shurailtear tairgthear, & do bhearthar dhuínn agcriosd, is le neart an Spiorad naomh ghabhmaid iad.

DOMHNAC. 15.

92. *Luaiseam romhaind?*

Ata an ceathrugh cuid ag leanmhuin iña n'admhamaid go gcredmid én caglais naomhtha do bheth and.

93. *Cr'end is aiglais and?*

Corp agas comand na ndaoine credeamhnacha, neoch do roimhórdeigh Dia gus anmbeathaidh shuthain.

94. *Ané go bfuil an ceandsa égeantaeh re credeamhajn maraon.*

Ata cheana muna báil lind bás chriosd do dhenamh diombaoin, & gan ípes do bheth do gach sí do labhradh go ntrasta; oir is é so bridh na n'uile go bfuil eaglais and.

95. *Maseadh ata tú tuigse gur lamhaigheadh cheana ughdair, no adbair an tsánaighe, & gur nochtadh afhuudament ar mbhetduit a cur sios gur le toilteanas, & le haidhneas: Criosd do ghabhadh sind a'ngrás le Déa, & gurab le bridh an Spiorad Naomh dhaingnithear an gráfasa jondaind: sllanois go bfuil an'uile bhriodh so ar*

na

na bfoſgladh, do chum gomadh demhnighthe da riribh do bhiadh an creidimh ar na fhoillſeochadh?

Atam, & is amhlaidh ſin ata an tadhbhar.

96. Achd, creud an ſeadh le naimhaighe and tu an eaglais do bheth naomhtha?

An med, umaro, do thogh DIA atá ſé aga bfhirèuughadh, & aga nathchuma, no aga nath fhoirmeadh anaomhdhacht, & anemhchiontaighe beathadh, jondas go ndealraigheadh aghlóir ſén jonta; & is é ſo aní is ail le Pól ag tabhairt raibhthe vaidhe, gur naomh CRIOSD an'eaglais do cheanaigh, & do theaſraic ſe, do chum go mbhiadh ſí glóireamhail, & glan ó gach vile ſhalchar.

97. Creud is ſeadh depithet no dfocal na heaglaiſe Catholica no ceitchiond?

Teagaiſgthear ſind leis ſin, amail ata én cheand no n'uile chredeamhnacha and, gurab amhlaidh ſin is égin do n'uile comhfhas anen chorp, do chum go mbiadh én Eaglais tríd an gcruinde vile, ar na craobhſcaoileadh gan mbharr.

98. Achd, creud an tabhacht ata and ſúd do cuireadh les go haithghearr adtimchiol comaoinighe na naomh?

Is vime do cuireadh ſo ſiós d'ſoill ſiughadh ní is ſoillere na haonachta, & an comaoinighe ata edir ballaibh na Heáglaiſe: cuirthear agcéill maraon gach tioghlacadh da dtug DIA da Eaglais, go mbeanadh ſiád re maith choitchind na n'uile, an mbéd go bfuil vile ata comaoineachadh comaontadhach comghealach.

DOMHNAC. 16.

99. *Chd an bfhuil a naomhtachtaſa ata tu do thabhairt do Neaglais anois forſe?*

Ni fhuil fos umaro, an gcéin bhias í a cathughadh is in domhanſa: oír ata ſí do ghnáth anmhfhand vireasbhuidh, & ni glantar vile í feaſt ó fhuighlibh lochta, jno go raibhe ſí ag lan leanmhuin re ceand CRIOST, ó naomhthair í.

100. *Ané fós nach bfhédir an eaglaiſe d'aithne ar chor ele acht an vair credthear í le dochus?*

Ata Eaglais DE faicſeanach and go demhin, neoch do chuir ſé fein ſiós dúinn le dearbh chomhairdhaibh, & le notaibh, acht is ar comhthionol na ndaoine gcredeamhnacha tictheár and ſo go hairidhe, neoch do thogh ſé le chomhairle dhiamhair ſén dó chum ſlanaighe, & ni fhaicthear an Eaglaiſe do ghnáth le ſúilibh, & ni mó aithneochar le comhairdhaibh í.

101. *Creud leanas jna dhiáidh ſo?*

Credim maitheamhnas na bpeacadh.

102. *Creud an ſeadh ata dhuit abfhocal an mhaitheamhnais?*

Go bfuil DIA da ſhaor mhaitheamhnas ſein ag luidheachtughadh, & ag maitheamh abpeacadh dona daoinibh credeamnacha, ſuil goirthar ambreatheamhnas jád, no ſuile bhearthar, & ghabhthar dioghaltas dhibh.

103. *Ata ag leanmhuin dhe ſo, nach ler ndioghluidheaet ſén atamaid agtuilleadh maitheamhnais na bpeacadh, atamaid dfaghail on tighearna?*

Ata

Ata go firindeach: oír is é CRIOSD ina aonar (ag joc an dioghaltais) do rinde dioluidheacht: an mhéd bheanas rinde, ni fuil coimhleasughadh arh biorh againd do bhermais do Dhía, achd is da fhior Phailteas fein atamaid ag taghail an tioghlacaidh shaoirse.

104. *Creud fa bfaoigheand tu maitheamhnas na bpeacadh ris aneaglais?*

Ar son nach fajgheand dujne ar bioth é muna raibhe sé ar tús ar na chomhaonughadh; aghon arna cómhthilughadh, & arna comhsfhnaidhmeadh ré Phobal Dé, & muna coímedaidh sé anaonachtsa go marthanach go dereadh abheathadh re corp Chrioſd, & ar an modh sin sé dfoillsiughadh abheth sén jna bhall firindeach do n'eaglais.

105. *Ata tu ag fuidhinghadh ar angcorsa nach fhuil ach damnadh futhain, & scrios leth muigh do neaglais?*

Ata [illegible]oidhche: oír ge bé ar bioth jad do dea[illegible]lughadh ré corp Chrioſd, & ata ngearradh as an aonachtsa le faobh chredeam, ata gach vile dhochas slanaigh arnagearradh uathadh an gcion anas fiad jnalethed sin do dheallughadh.

DOMHNAC. 17.

106. *Ithris abhfuil d'fuigheall?*

A Credim eséirghe na feola, & an bheatha shuthain.

107. *Creud an tadhbhear as a gcuirthear an ceandsa an admhail an credimh?*

Ioudas, go dtabharthaoi rabhadh dhuinn na-

ch ſin talmhainſe ata ar naoibhneas, & ar nardſhonas neach is dupalta toradh, & tarbha athios: ar tús ata maid ar ar dteagaſg as ſin gurab amhail deoradha iſin atreobhtha dhúnn an domhanſa, jondas gombimis do ghnath ag ſmuaincadh adtjomchiol jmjrge, & gan ſinde do legean dar gcroidhibh ambeth ar na n'imſhilleadh le himneadhaibh talmhaidhe: jna dhiaidh ſo ge bé ar bioth cor ar a bfuilan'ainmhſhios dúinn fós, & abfolach ar ſúilibh toradh an ghráſa do chomhthoirbheradh dhuínn agcrioſd, gan ſin ar anadhbhar ſin do cháll ar meſnighe, ach ſind dſhuilang go foighidneach go ſoich lá an fhoillſighe.

108. *Achd Cia bhus ordughadh de n'eſerghefe?*

An lion do bhadar marbh roimhe ſin aithghébhaid arís a gcuirp fein: aghon, na cuirp chéna do imechradar, achd ar mbeth dhoibh qualiteadh no cájleadh nuaidhe aca: aghon, gan a mbeth ni ſia faoi bhás no thruailaidheacht, acht an lion bhias béo and ſin tóigheobhaidh Dia anairde jád go miórbhuileach le luath chlaochlodh.

109. *Achd ambí ſi coitchiond dona daoimbh diadha, & dona daoinibh aingidhe maraon?*

Ata an én eſerghe vile aca, acht biaidh aſtaid, no agcor contrairdha; oír aithéreochaidh ele dibh go ſlánughadh, & ſonas, an ele go bás, & truaidhe imalaighe.

110. *Creud maſeadh fa gcombluaidhthear and ſo an bheatha ſhuthain de'nchuid, & gan i-cmrádh ar ifreand?*

Ar ſon nach faghar ní ar bioth and ſo, ach

ní

ní bheanas ré comhfhurtacht na nanaonmand Diadha: ar an adhbhar sin aithriftear, amhain na tioghlaicte, & na tuillidh do roimhullmhaigh Día da fheruontaibh fén: & ar sin nj cuirthear les an crandchar, & an míamhantar, ata ag fetheamh ar na dáoinibh aingidhe, neoch is aithnidh dúinn a mbeth amuigh ina nallmharachaibh O ríoghacht Dé.

DOMH. 18.

111. *Thuigmid an fundament ar an dleaghar an credeamh do ſouidiughadh, is ullamh, & is uraſa definition an chredimh fhirindigh do tharraing as ſin?*

Is amhlaidh ſin ata: & is amhlaidh is ceadaigheach adehfiniughadh, joudas go nabram gurab fios, & eolus dérbhtha daingean deagh thoile aithreamhla Dé oraind é: amhail fiadhnaſeas é trés an Soiſgel abheth fén ino athair, & jna ſhlanaightheoir dhuinn tré deaghthuilleanas CHRIOSD.

112. *In vainn fén do choimpir, & do gen ſind an credeamhſa, no o Día atamaid da fhaghail?*

Ata an ſcriorhtur ag teagaſg gurab tioghlacadh oirrdherc Dé é, & ata experiens, no fiondachtain fén agdearbhadh anech ſin.

113. *Creud an experiens ader tú riem?*

Ar ſon, umaro, gurab aimghére ar naigneadh jno dho fhédadh ſé gliocas ſpiortalta Dé do ghabhail, & tuigſe, neoc fhoillſighthar dhuinn tré chredeamh: & gurab vllmha thende ar gcroidheadha go neamh dhó chus jno go hand

de

dóchus do dheánamh jondaind fén, & agcreatuirebh ele go haimideach, ino do ghabhail fhoſa da ndhéóin an Dia, achd is é an Spiorad naomh le ſhoillſeochadh fein ata ag'ar ndénamh aibél do thuigſe na netheadh, do rachadh ar modh ele go ſhada tar no ôsciond ar dtuigſe. & iſé ata ag'ar bfhoirmthadh, & ag'ar gcoimhdhénamh go dearbh dhochus daingean ag ſélughadh gealta an tſlanaighe jnar gcroidhibh.

114. *Creud do mhaith ergheas duinn as an gcredeamhſa ar mhreth dhuinn cin vair air?*

Ata ſé ag'ar bfeirenughadh abfiadhnaiſe Dé, & ata ſé ag'ar ndeanamh jnar noighreadhaibh ar an mbeadhaidh ſhuthain les an bfhírenughadhſa.

115. *Creud ané nach firenaighthar daoine le téacht adtir go diadha naomhtha nemhchiontach an tan do ni'd ſtuidér, & dicheal ina ndearbhadh fén do Día?*

Da bfaghthaoi a chomfhoirfe do neoch ar bioth do fhédfuighe abhreathnughadh a bheth ina fhírénach go tuilteanach, acht ar bfhaicſin go bfhuilmid inar bpeacachaibh ciontach ar a lán do modhaibh abfiadhnaiſe Dé, is jniarrtha dhuinn diongmhaltacht do thaobh ele do fhédfidh ar ſiothchanchadh rioſan.

DOMH. 19.

116. *Achd ané go bfuilid vile oibrighe dhaoine comhſhalach, & ni is mó gan mhaoin do ſhuim no do luach, jondas nachfedaid grás no fobhar do thuilleadh: abſiadhnaiſe Dé?*

Ataid, & ar tús gach vile obair ſhuidheas vaind,

ind, jondas go nabarthaoi ar ngniomhne ris go hairidhe, ni tualaingid maoin, achd neamhthaitneamh le DIA, & ambeth arna dteigean vaidhe tar a'nais.

117. *Ader tu maſeadh res anám an aithbherthear, & an aithfhoirmthear ſind le Spiorad Dé, nach dtualaingeam maoin, acht peacnghadh amail nach diubhair an droch craebh, achd droch mheas, & toradh vaithe?*

Is amhlaidh ſin ata ar gach aon chor: oir da bhréaghacht brat ar bioth, & ſcáile da mbía aca a ſúilibh daoine, gidheadh ataid olc an gcéin bhuſolc an croidhe ar a bfuil DIA os an'vile ag amharc.

118 *Ata tu ag tionol as ſo nach bfhédmid dul ré ndia le tuilteanas no a dheaghmhaitheas do ghreandnghadh: ach gurab mhó gach ní da n'aidherbheam, & gabhmaid do laimh, nach deandaois maoin acht afheargſon dfadodh, & do las adh nj is mo, & ni is mó jnar n'aghaidh?*

Is mar ſin thuigim ar an adhbhar ſin da ſhaor thrócaire ſén gan ſhechain inar noibrighibhne ata ſe ag'ar ngabhail, & ag'ar ngrádhughadh agchrioſt agabhail a ſíréntachtaſon do bheth inar bſhíréntachtne, amhail do budh lind ſén í, gan ar bpeacaidh dagra oraind no do chombaireamh dhuinn.

119. *Ciondas maſeadh ader tú ar bſhirénughadh le credeamh?*

Aderim ſin ata, an tan do ghebham gca itha an thoſgél le dóchus daingean an chroidhe atamaid

ar

ar chor égin ag breth ar an bſ hírèntachtſa aderim.

120. *Is é ſo maſeadh is ail leat. amhail tairgthear, & furailtear an fhirèntachtſa O Dhia trés an Soiſgel gurab amhlaidh ſin is jnghabhtha dhuínne í?*

Is amhlaidh ſin fein do b'ail liom.

DOMHNACH. 20.

121. *Acht ó nám jnar ghabh Día ſind go grádhach, ané nac toileamhail les, & nach é beatha na noibrigheadh do niam aige, ar mbeth don Spiorad Naomh aga ndirgheadh?*

Is toileamhail les jád, & tigid ris an mhéd gurab diongmhalta les an gabhail chuige go láor, & nj le tuillteanus an diongmhaltachta fén.

122. *Acht an'uair tigid amach on Spiorad naomh, ané nach feddaid fobhar do thuilleadh?*

Ge tigdis amach uaidhe, gjdheadh ata méd egin do ſhalchar ó anmhſainde na féola arna mheaſgadh jonta le ſalchar, & le dtrnaillthear jád.

123. *Cia vaidhe, & ciondas do ujthear, iondas go dtaitnaid le Día, & gurab é ambeatha aige?*

Is é an credeamh amhain, a'neoc fhédas fobhar do choſnamh dhoibh, an tan leagas ſind ar gcudtrom ar an dóchaſa, nach dtigdis go cúntus an'ardiagha; an mhéd nach randſaigheadh Día jád do rér tinde, & cruas a rjaghla: acht ar bhf holach alochta. dó, & ar gtomhjothlacadh a ſhalchair le gloine Chriotd go mbédis aige lſin aitſin, & go meaſand ſé jád, amail do bhédis forrſe, ceart go huilidhe.

124 *Acht*

124 *Acht adtionoileam dhe ſin Crioſdaidhe d'fírenachadh le hoibrighibh dés a bheth ar na ghairm ó Dhia, jnoſhaghail le tuillteanas a oibrighthe, jondas gomadh jonmhuin le Día é, neoch is é a aojmhaneas, an bheatha ſhuthain dúinn?*

Ni tionoileam choidhche: ach gomadh mó choindeobham againd a'ní ata ſcriobhtha; nach bhfédfuighe duine truaillidhe dhfírénachadh abhfiadhnaiſe Dé: vime ſin is jonghérghuidhe dhvínn gan é do dhul ambreatheamhnas maille rind.

125. *Gidheadh ni breathnocham ar aſhon ſin oibrighthe maithe na ndaoine gcredeamhnacha do bheth neamhtharbhach?*

Ni breathnocham cheana: oír ni diomhaoíneach ata Día a gealleadh tuillmhidh, & tuarasdail doibh iſin mbeathaidhſe, & iſin mbeathaidh ata ag teacht, gidheadh is ó ſhaór ghrádh Dé (amhail as tobar) ata an tuaraſtalſa ag brúchtadh, & ag ſileadh an méd; umro; go bfuil ſe ar tús ag'ar ngabhail jnar gcloind dó féin: ina dhiadh ſo ar gcomhiodhlacadh, & ar gcur cuimhne ar lochtne ar gcúl, ata ſe ag leanmhuin, & agrádhughadh na n'oibrightheadh tig vainde le ſobhar.

126. *Acht ané go bhfédír an fhírénachtſa, amhail dó ſcaradh ré deaghoibrighibh, jondas go mbíadh ſiſe ag neoch bheas jna bfheigmhaiſan?*

Ni fhéd ſo a bheth: oír an vair do ghébham Criosd maille re credeamh, amhail thairgheas, & fhuraileas ſe é ſén duínn ata ſe do ghéalladh duínn ni he amhain ſaórtha, & ſúaſgaidh on bhás, & ar ſióthchanachadh re Día,

acht maille ris sin grás agas neart an Spiorad naomh le ndiongantar ar n'aithbhreth go naoidheacht beathadh: is égin na nethese do chur abhfochair achéle muna b'ail lind CRIOSD do tharraing O chéle.

127. *Leanaidh Dhe sin gurab é an credeamh an fhreámh, & an bun as adtigid, & abhfáfaid an'uile dheagh'oibrigthe, ata an oireadsa maseadh vaide, & do bfaada les ar ngairm tar ar n'ais O Sluiderson?*

Is amhlaidh sin ata ar gach én chor, & js ar sin ata vile theagasg an tsoisgel arna comhchongmhail isin da chuidse, aghon, agcredimh, & an'aithridhe. DOMHNAC. 21.

128. *Creud í an aithridhe?* Michédsaidh, & neamhthoil, & suath peacaidh. agas gáol jondracais ag teacht O éagla Dé neoch threoraigheas leo go soich ar n'aicheodh fén, & marbhadh ar bhféola iondas go dtoirbheram sind fén dar riaghladh le Spiorad Dé, & go gchomhullmhaigheam vile ghniombatrdha ar mbeathadh go humhlacht athoilesón.

129. *Ach do b'e so an dara cuid do bi is in randadoracht do chuireamar sios ar tús an tan do bhadhais ag nochtadh modha onoraigh Dé go hiomchuibhaidh?*

Is fior gurabé, & do chuireadh les maraon gurab é so an riaghail fhirindeach laghamail d'adhradh Dé, sind do fhreagra, & d'umhlughadh da thoil.

130. *Ciondas sin?*

Ar son gurab é so sadheoidh an t'adhradh thaiteonas, & tig ris, ni he anti do chithear dhvinue do chomhchuma, acht anti do chuir sé romhaind, & do roimhscriobh sé le deaghthoil diúnn.

ADTIMCHIOL AN LAGHA.

131. *Acht creud an riaghail do theacht adtir, & do chaitheamh na beathadh tug sé dhuinn?*

Alagh fén.

132. *Creud ata sé do chomhchongmhail?*

Ata sé a coimhsheasamh andá chuid: aga bfuil ag an céd chujd ceathre aitheanta, & ag andara cuid a sé, jondas go bfuil an lagh ag seasamh ar gach én chor an'dech n'aitheantaibh.

133. *Cia is ughdar don rondadorachtsa?*

Dja fén neoch do thoirbhir scriobhtha é an'da thabhail do Mhaoise, & do fiadhnaisigh go menic abhéth arna thabhairt go dech bhfoclaibh.

134. *Creud argument na céd thaibhle?*

Ata si ag labhairt adtimchiol dlighidh na serbhise diadha do Dhia.

135. *Agas an dara?*

Ciondas is jndéanta, & is jnbheanta dhúinn se ndaoinibh, & creud dhligheas sind doibh.

DOMHNAC. 22.

136. *Aithris an céd aithne no an cédcheand don lagh?*

EIST a'ísrael, jsmeie jehouah do dhiadhsa, neoch do threoraigh amach thusa atalamh na heghiphte, ateaghas na serbhontadh: Na biodh aon dona déibh ele agad um fhiadhnaisese.

137. *Anois cuir síos seadh na bhfocal?*

Ar tús ata sé agnathughadh mhec samhla tiondscanta égin gus an lagh go lér: óir an tan ainmeochas sé é sén jna Iehouah; ata sé agabhail córa, & ughdarais chuige sén do chur aithne amach: jna dhiaidh sin do chosnamh fobhair dá lagh sén jnar bhfochairne ata sé acur les gurab é sén ar ndíane: oír is ojread js siu na focailse, & go ngoireand sé ar slanaighthoirne dhe sén, & os airidhe les sind ar an deaghthioghlacadhsa js cneasda dhúinne sa gcuairt sind sén do thabairt jnar bpobal umhal freagarach dhósan.

138. *Acht anj ata arna cur les go prapjna dhiaidh so adtimchiol saortha, & brisde cuinge na daoirse Egyphtigh do bhi arna briseadh, nach ris an bpobal Israelta, & go demhin riosan amhain bheanas é go hairidhe?*

Admhuim gúrabeadh; an méd bheanas ris an gcorp; acht ata gné cle shaortha and, neoch sheasus argach aon duine go coimhchert: oir do shaor, & do theasaire sé sind ó dhaoirse Spioradalta peacaidh, & ó shoiégin, & shoirneart an diabhail:

139 *Creud*

139. *Creud far chuimhnigh ſé a'ni ſin an tan do bail les a luadh adtoſach a lagha?*

Do chum go dtugadh ſé comhrabhadh dhe ínn go mbimis ciontach a neamhbuidhchus ro adhbhal; muna toirbheram ſind ſein go ler do chum a umhiaſon.

140. *Acht creud jarris ſé iſin chéd cheandſa?*

Iarradh ſé ſind do thabhairt a onora ſein dó, jna aonar go daingean, & gan ſind do thabhairt párta ar bioth di do thaob ele.

141. *Cia a onoir airidheſon bhus neamhcheadaigheach do thabhairt do thaobh ele?*

Adghradh no feacadh do dhénamh ris ar ndóchus do chur, & do chomhſhuidhjughadh ánd; eſean d'eadarghuidhe: gach vile ní ſadheoidh jomchubhaidh re mhorghalachtſon do thabairt dó.

142. *Creud far cnireadh an bheagchuidſe les vmſhiadhnaiſheſe?*

Ar ſon nach fhuil ní ar bioth comhfholaigheach, jondas go bfhed ſé abheth a'n'ainmhnós dó, & gurab é ſein ſear feaſa, & bretheamh aſmvaineadh folaigheach; ata ſé acur agcell go bfuil ſé ag jarraidh ni he amhain onora na hadmhala amuigh, acht maille ris ſin fiór dhiadhacht an chroidhe.

DOMH. 23.

143. *Egéam thairis gus an dara céand?*

Na déna grafaint dhuit, jno jomhaigh na netheadh, ata fuas ar neamh, no adtalmhain ſhiós, no n'uiſgeadhaibh faoi thalmhain, na haghair dhoibh, & na géll doibh.

144 *Ano*

144. *Anè go bfuil sé a cronughadh go huilidhe gan iomhaigheadh ar bioth do phaiteadh no do ghearradh?*

Ni fhuil, acht ata sé a cronughadh dhá neth and so amhain, aghon, gan sind do dhénamh seacaidh riu.

145. *Creud as nách ceadaigheach Día do nochtadh le fioghair fhaicseanaigh?*

Ar son nach fhuil maon do chosmhaileas edir an tí is Spiorad shuthain neamhchongmhalaigh, & an fhioghair is truaillighe marbh.

146. *Maseadh ata tú ag breathnughadh go bfuil an égcoir aga dhenamh ar amhorghalachtson, an tan do bhearar aidherbe ar a thaisbenaidh ar an gcorsa?*

Is amhlaidh sin atam ag bhreathnughadh?

147. *Creud an ghné seacaidh no agartha ata and so ar na damnadh?*

An tan jompoidheam sind fein do dhénamh urnaidhe re deilbh no re hiomaigh & thelgeam sind fein siós jna staghnaise, no do bhéram onor di le lubadh na nglún no le comardhaibh ele, amhail do thaisbeanadh Día é fein dúinn leosan.

148. *Maseadh ni he gach aon ghné phaiteoracht no gearrtoiracht ar biodh is jontuicte do bheth arna damnadh les na foclaibhse go huilidhe, acht atamaid arar gcronughadh amhain jomhaigheadh do dhénamh gus an gcriese, jondas go niarram no go nonoraigheam Día jonta no (a'né is jonand go) ngelleam doibh an'onoir Dé no gomichleachtam jad ar chor ar bioth go superstitian*

an no go hiotholacht.

Is fior fin.

149. *Anois creud an chrioch, gus an legfeam an ceandfa?*

Amhail do chuir fe agcéll ifin cheand os ciond gurab é fein an t'aon neoch; da madh égin gélladh. & aghradh is amhlaidh fin anois ata fé ag nochtadh cia an fhoirm dhíreach aghartha do chum go mberadh fé finde ó gach vile fhuperftition no faobhehredeamh, & ó gach vile mhacnafmeanman, no briongloidibh fochtaigh féolamhlá ele.

DOMH. 24.

150. *Ergeam romaind?*

Ata fe acur bagair les: oir is mefe IEHOVA do Dhíafa ata laidir edmhar is mé ata acontughadh aingidheachta na n'aithreach ar an gcloind go foich an treas, & an ceathrughadh na hoghaibh, & na hiaroghaibh don mhuintear aga bfuil imfuath.

151. *Creud as an bfhuil fé ag luadh a Spionadh fein?*

Ata fé a comharrughadh les fin go bhfuil ní is lór do chumhachtaibh aige do fheafamh a ghloire fein.

152. *Creud ata fe do chomharrughadh le fhocal an'éda?*

Ata nach fédand fé fear comhchothruim no comhchomaind d'fhulang do bheth aige: oír amhail do thioghlaic fé é fein dúinn da mhaitheas neamhchriochnaighthe js amhlaidh fin is ail

le

les gurab les fein ſinde gó huilidhe, & js é ſo gloine, & geanmnaidhacht ar n'anmand; a mbeth glan coiſreaca dhoſan, & ag leanmhuin ris, amhail aderear aris aſalchadh le hadhaltras, an tan tegdis ar ſeachran uaidhe, & do bhérdis cúl ris go hiodholacht diabhlaigh.

153. *Cia an ſeadh le ndubhradh ſo a bheth ag dioghailt ajngidheachta na naithreach ar ag gcloind?*

Do chur barr eagla jondaind, ata ſé ag bagar go ngébhand, & go ndénand ſé dioghaltus (ni he amhain) arna daoinibh fein do ní an lócht, acht maille ris ſin go mbed aſſiocht mallaighe maraon.

154. *Acht an dtig ſogo haontadhach ré cert Dé dioghaltus do dhénamh ar duine arbiodh ar ſcáth lochta dhuine ele.*

Da ſmuainmis creud é ſtaid, & coran cinigh dhaona; biaidh an cheſt fuaſcailte: oír atamaid vile do rér naduíre fa mhallachadh, & ni fhuil againd cuís do chur ghearain ar Día, an tan fhágbhus ſé ſind iſin crandcharſa: acht anois amhail ata ſé ag nochtadh aghradha arna daoinibh díadha, ag beandachadh aſleachta: js amhlaidh ſin ata ſé ag imirt dioghaltais arna daoinibh aingidhe ag díthughadh a gcloinde ſan mbheandachadhſa.

155. *Lean romhad?*

Do chum go dtairnge ſé ſind le mhaitheas gradhach chuige fein ata ſé agealladh go rgnathuidheand ſé trocaire gus an mhíle genealach ar

an

an'vile aga bf huil aghradh; agas ata a coimhed a aitheantadh.

156. *An bhfuil sé ag tuigse go mbiaidh nemhcbiontaighe dhuine dhadha jna shlánughadh da uile shliocht gidh aingidhe iad?*

Ni bfuil choidhche, acht ar an gcorsa: go ndoirteand sé amhaitheas sein go soich sin arna daoinib díadha, jondas go dtabhair sé é féin lan do mhaitheas da sliocht maraon ar a scáthsoṅ; nj he amhain acur a necheadh ar an'aghaidh, & ar bpiseach an mhéd bheanas rí'an mbeathaidhse do lathair, ach maille ris sin ag uaomhadh an'anmand, jondas gurab shèdir an'aireamh jna thréd fein.

157. *Acht ni fhaicthear so do bheth do ghnáth?*

Admhuim: oír ata sé a corgmhail anechse saor aige fein, aghon go bf hèd sé é féin do thaisbeanadh go trocaireach an vair is ail les, do chloind na daoine airgidhe, is amhlaidh sin nir cheanhgail sé aghrás comhór le cloind na ndaoine ndíadha, jondas, nach bhfédadh sé an lion dibh is ail les do thelgean vaidhe do rér amhian, & álgais fein, gidheadh ata sé aga themperadh, & aga shuidhiughadh so ar mhódh, jondas gurab f hollus gan an gealiadh do bheth meallta no brégach.

158. *Creud fa bhfuil se and so ag airmiughadh na gcéd ngenealach, & gan é a ndamnaidh na péne ag jomradh, acht trí, no ceathair d'enchuid?*

Dha chur agcéll gurob mo ata ſé fein teand vllamh go daonacht, & go ſémhuidheacht, jnó go gairbhe, & go cruas, amhail ata ſé ag ragha; abheth fein ſochoireach ro vraſa do thabhairt-mhaitheamhnais vaidhe, ach leſg ro mhall do chum ſerge.

DOMH. 25.

159. *Tegeann anois gus an treas aithne?* Na tabhair ainm IEHOVAH do Dhía go diomhaoineach.

160. *Creud is ſeadh dona foclaibhſe?*

Ata ſe a cronughadh ſind do mhichleachtadh anma DE ni he amhain le hethach, ach fós le lughadh gan ſheidhm.

161. *Maſeadh an bhfuil gnáthughadh ar bioth laghamhaill ad tabhairt anma Dé mar mhionda.*

Ata cheana: an tan do bhearar é a hadhbhar cneaſda, aghon, do dhaingniughadh, & do ſheaſamh na firrinde: ina dhiaidh ſo an tan bhías an tſuímſe ag an ghuomhughadh; jondas gurab cneaſda miond do thahhairt do chum ghradha, & tſiothchana jáſachtaighe coinghiollaighe do chumhdach a meaſg daoine.

162. *Ané nach faide téd ſi jno do bhacadh mhiond le bproſánar, & le ſalchar ainm Dé, no le loigheadaighthear a onoir?*

Ar gcur én ghné lughaidh ſiós, ata ſé ag tabhairt tabhaidh generalta dhuinn, gan ainm DE dothabhairt ſcaſta go follus lind, ach le heagla, & le humbla, & gus an gerichſin, jondas gomadh ler go gióireamhail é: oír an mbéd go

bhfuil

bhfuil ainmſon naomhtha dlighear dhínne a bheth arar bhfáicil ar gach én mhodh fuil dhearnam tarcaiſne air, no fuil do bhéram adhbhar tarcaiſne do dhaoinibh ele.

163. *Ciondas do nithear ſo?*

Maſe nach ſmuaineam, & nach laibheoram jna thimchiol fein, na adtimchiol a oibrigheadh ar mhodh ele, ach do chum aghlóireſon.

164. *Creud leanas*

Bagar, le n'abair ſé nach biáidh an tí ghnáthuigheas a ainm go diomhaoin nemhchiontach.

165. *An mhéd go bhfuil ſé ag labhairt a n'áit ele go ndenadh ſé dioghaltus ar lucht briſte a lagha, creud chondajmhthear do bharr and ſo?*

Do b'ail les achur agcéll, les ſin méd ſpéſe ghloire anma fein, do chum go madh curamaidhe bheam jna thimchiol an tan do chithfeam dioghaltas do bheth uſamh da mbriſeadh aoneoch í. Domh. 26.

166. *Eagam gus an ceathrughadh aithne?*

Cuimhnigh lá na Sabboite, jondas go naomhtha tú é: oibrigh re ſé laithibh, & dén hujle ſhaothar, acht is ſe an ſeachtmhadh lá Sabboite Iehouah do Dhía, na dénſe ſaothar ar bith and, na dénadh do mhac, no hinghin, no hóglaoch, no do bhanóglach, no hainmhidhe, no an coigcrioch bheas don taobh iſtoigh dod ghetaibh: oír re ſé laithibh do rinde Iehovah fein, heamh, & talamh, an muir, & an'uile ata janta, acht iſin tſheachtmhadh láſin do ghabh

ié fos, ar sin do bheandaigh Iehouah lá na Sabboite, & do naomh sé é.

167. *An bhfuil sé ag jarraidh oibriughadh re sé taithibh, jondas gongabhmjs tamh an seachtmhadh la?*

Ni bhfuil go huilidhe, acht ag légean shé lajtheadh d'oibrighibh dhaoine, ata ié ag breth an tseachtmhadh lá asda do bheth ordaighthe do chum támha

168 *An bhfuil sé ag toirmeasg gach en tshaothar dhuinne.*

Ata ag an aithnese seadh áiridhe ar leth an mhéd gurab cuid dona sean ceremoneadhaibh coimhéd an támha no an shosa; ar sin do cuireadh ar gcúl é le teachs Chriosd.

169. *Ané go bhfuil tú aga ragha gurab ris na hjudanaib go hairidhe iheanas an aithnese & vime sin gurabadh temporarrdha no sealaigheach é dhen chuid?*

Ata uma'o; an mhed gurab Ceremonialta í.

170. *Creud maseadh ané nach bhfuil mavin do bharr ar an tceremonia fuithe?*

Ata cheana: oír is ar trí hadhbharaibh chugadh a mach í.

171. *Tabhair & jndis damh iad?*

D'ioghrughadh an támha Spioradalta do choimhéd Politia, no ordaighthe oirrdherce na haghaise; dfiondfhuarughadh, & dédromugha lh reata, & thromdhachta na serbhontadh.

172. *Creud ata tú do thuigse trés an támh Spioradalta?*

Turgim

Tuigim gurab vime, thamhmaid o'r n'oibrighibh airidhe fein, jondas go gcriochnaigheadh Día a oibrighthe fein jondaind.

173 *Ach Cía he modh an támasa?*

Masé go gcéfam ar bfeoil fein; aghon, masé go dtabhram thairis ar n'indtleacht, jondas go ngabhernoraighthe find le Spiorad Dé.

174. *Ané fós gurab lór fin do dhenamh gach seachtmhadh lá go chele?*

Ni lór ach do ghnath: oír O do thiondfgeonamaois én uair, is égin, & is jondula dhuínn ar ar n'aghaidh ré huile chúrfa, & fheadh ar mbeathadh.

175. *Maseadh creud as a bfuil lá beachtb no fondraghach ar na ordughadh do fignjughadh, & do chomharrdhughadh a'nechfin mheras duínne rer n'vile bheathaidh?*

Ni hegin ar mhodh ar biodh an fhíorinde do theacht le chéle, & an fiogharr is in vile masé go dtegaid re chéle a bponcaibh égin.

176. *Ach creud as a bfuil an seachtmhadh la arna ordughadh, & arna roimbfcriobhadh ni is mó, jna gach lá ele?*

Ata an vimhirfe a comharrughadh foirfeachta jfin Scrioptur: ar an adhbhar fin ata fí vlamh aibel do fhigniughadh a'nethe mheras do ghnáth, ata fí agnochtadh maraon nach fhuil an támh Spioradaltafa, acht arna thiondfgnadh ifin mbeathaidhfe d'én chuid, & nach bíaidh fe foirfe, fuil go dtégheam jmerge as an domhanfa.

177. *Ach*

177. *Ach creud is feadh dhóso; an tighearna do bheth ag'ar n'aslach do ghabhail támha le esiomlair fein.*

Is ail les: ar gcur chríche dhó ar chruthughadh an domhain taobh istoigh do shé laithibh, gur ordaidh, & gur choisric sé an seachtmhaidh lá d'amharc a oibrigheadh fein, & d'ar mbrodadh & d'ar sporadh nj bhudh ghére go soich ní-se, ata sé acur a esiomlara fein t'ar gcombair: Oir ni comhór js jn jorrtha dhúnn ní ar bioth, ina ar mbeth fein ar ar bfoirmeadh & ar ar ndeanamh do rér afhioghrachson.

178. *Acht ané nach dlightheach smuaineadh oibrigheadh Dé do bheth dho ghnáth, ino a-bfoghnand as gach seachtmhadh lá ar bioth én lá do bheth arna ordughadh dhósan?*

Is jomchubhaidh go dejmhin ar gcleachtaidhne gach én lá jna n'amharcson, gidheadh ata ar scath ar na'nmh saindhe énlá áiridhe ar na ordughadh; & is sé so an politia aghon, an t'ordughadh oirrdherce adubhras.

179 *Maseadh cía an t'ordughadh ata ré choimhéd an lá sin?*

An pobal do chruindjughadh, & do dhul ageand a chele déscacht theagaisg Chriord, do mhencughadh urrnaidhe coitchinde, & do nochtadh admhala agcredeamh go follus.

180. *Minigh anois aní adubhras gurb'ail le Dia féchain ro láiuh ar edtromughadh na serbhantadh' les a na'rthnese?*

Do bhail gan amharas; jondas go drabharthaoi

aoi méd egin d'fuasgladh dona daoinibh ata fá chomas, & chumacht dhaoine ele: ata tabhacht ánd so maraon do chondmhail ar buil na politia; aghon, an'ordaighthe choitchind: oir, abhail agcomhairdhuighthe ar énlá don tamh, is amhlaidh sin ghnáthaigheas gach én duine e sein an chuid ele don'aimsir.

181. *Fecham anois ca fad bheanas an'aithneſe rind?*

An mhed beanas ris an tceremonia ar son go raibhe sirinde ag Crioſd, aderim gar cuireadh argcúl e.

182. *Cíondas?*

Ar son, umaro, go bſuil ar sean dhuinene; aghon, an pecadh aga chesadh le briogh a bháis, & go bſuilmid arar dtógbhail do chum naoidhacht bheathadh le esérghson.

183. *Meseadh crend ata d'fhuighleach dhuinne as an aithneſe?*

Ata, gan sind do dhénamh suairighe no tarcaisne arna hordaigheadhibh naomhtha bheanas re politia na heaglaise, & go speſialta sind do chleachtadh na gcoimthionol naomhtha go menic; d'éſteacht ſhocail Dé, d'soillseochadh na neitheadh ndiamhair ſecreteacha, do dhénamh urrnaidhe ſollumhonta no coitchind, amhail ordaighthear jád,

184 *Acht ané nach bſuil maoin do Uhárr dhuinne iſin ſhioghair?*

Ata cheana: oir is jontuctha í do chum aſſirinde ſein, jondas (ar mbeth duinne arar n'eccpadh,

padh, no arar ngrafadh agcorp Chriosd, & arar ndenamh inar mballabh dô) go scuiream d'ar n'oibrighibh fein, & ar an modh sin go dhtoirbheeram sind fein d'ar nguibhernoracht le Dia.

DOMHNAC. 28.

185. *Eghéam thairis gus an dara tabhail?* Is é a tosach, onoraigh t'athair, & do Mhathair.

186. *C'reud chomharrdhas focal na honora and so dhuit?*

An chland le trostamhlacht & le humhla do bheth modhamhaill freagarach da bparentaibh jad do ghelléamhain doibh go reuerensach: agcuidjughadh ina bfedhm: & asaothar fein do thabhairt doibh: oír condaimhthear les na trí ballaibhse an onoir dhleaghthear dona parentaibh.

187. *Erig romhad go luath?*

Ata gealladh arna chur ris a'naithne, do chum go bfaideobhthaoi do láidhe ar talmhain, ata an tigearna do Dhia fein da dabhairt duit.

188. *C'ía is seadh dho so?*

Go mbéd anlion do bher, onoir dhligheach da bparentaibh fada béo tré thioghlacadh DE.

189. *Ar mbeth don bheathaidhese arna lionadh le hiomarcaidh truaighe; creud as a bfuil Dia on'ait & ar scath deaghthioghlaice a gealladh a fadmarthana dhúine?*

Da mbéd truaighe re bfuil sí ceangailte: gidheadh is beandachadh DE í dona daoinibh credeamh-

deamhnach, muna bheth ach fa n'én adhbharſa, aghon, gurab comhairdha afhobhair aithreamhailſan, & an gcén atá ſe aga mbeathugadh, & aga gcoimhéd iſin domhanſa.

190. *An lean go contrardha dho ſin a'neoch do bhearar go prap do bhárr an domhainſe re n'áois bhfoirfe do bheth mallaighthe?*

Ni leanand choidhche: acht is mó teagmhas vair égin, joidas dha mhéd do bharr ghradha bheas ag Día ar neoch, gurab luaithide do bearar as an mbeathaidhle é.

191. *Acht ag dénamh mar ſin dó; ciondas choimhlionas ſe ghealladh?*

Gach en dona maithibh talmhaidhe ata Día dho ghealladh dhúinn; is cneaſda ngabhail ar an gcnndradhſa; an mhéd is tarbhach do mhaith, & do ſhlanughadh ar n'anma é: óir do budh neamh nadúrdha an tordughadh munab é cor, & cúram an'anma do ghébhadh an céd aít, & do reachadh ar toſach.

192. *Creud ader tú adtimchiol an lion bheas eſumhal da bparentaibh?*

Go gciontaighear and ſin já̧d ni he amhain iſin bhreatheamhnas degheanach ach go ngebhand Dia dioghaltus ár an gcorpaibh iſin ſaoghalſa maraon aga mhbreth vile a meadhon bhladha na haois oig as meaſg dhaoine no aga mbhualadh le gné ſcandalaidh bhais jno ar thoraibh ele.

193. *Acht nach adtimchiol talmhan Chanaan ata an gealladh ag labhairt go hainmidhe?*

Is amhlaidh ſin, an mhéd bheanas ris na Hiſrael-

fraeliteathaibh: acht is lethne jna fin fhoscailtear dhúinne an focalsa, & dhleaghar asheadh amach ni is siadh: oir ge bé ar biodh rand no duthaigh aitreabham; an méd gurab le DIA an cruinde vile, ata se aga thabhairt, & a ga chomharrdhughadh dhuinne re shealbhughadh.

194. *An bfuil maoin do bhárr d'fuighleach do n'aithnese?*

Gen go bfuilid na focail ag fuadhmughadh, ach adtimchiol an athar agas na mathair, gidheadh ataid an vile ata ós ar gciond re dtuigse an mhéd gurab jonand agcor.

195. *Cia é sin?*

An mhéd gur thoigaibh DIA jad go grádh no go cém onora is aird ino an chuid ele: oir ni bfuil ughdarus Parentadh, no Phriondsadh no fos Imperdheacht, no onoir acht o dhecreit comhairle & ordaidh Dé, an mhéd gurab amhlaidh sin is toileamhail les an domhan d'ordughadh.

DOMHNAC. 29.

196. *Ithris an seaseamh aithne?*

A Na dén marbhadh.

197. *Ane noch bfuil se ag bacadh nethe ele; ach marbmhadh do dhénam?*

Ata cheana: an mhéd go bfuil DIA ag labhairt and so, ni bfuil se ag indis sin, & a cur lagha ris na hoibhrighthibh amuigh amhain, ach maill ris sin re smuaineadhaibh an Chroidhe, & na hindtinde, & ni is mó go mór riu so.

198. *Do chiothear do bhethse ag bcagnachtadh and so bfuil gné égin mairbthe Diamhair and*

O bfuil Dia agar ngairm t'ar air n'ais and ſo?

Is amhlaidh ſin ata: óir breathnaighear fearg, fuath, & gach aon mhián chiorraighe jna mharbhadh abfiadhnaiſe DE.

199. *Anè gurab lór do niam; maſe nach biadh fuath agind ar dhuine ar biodh?*

Ni lor choidhche: oir ata an tighearna le damnadh ſuthain, & mioſgaiſe, & ler bfuadach ogach pughar ar biodh le gciorrthar ar gcomairſoin ag nochtadh araón go bfuil ſe aga jaraidh ſo, ſiné ghradhughadh gach vile dhuine ler croidhe, & do dhenámh ſtuider ſa n'anacul, & ſa gcomhéd go fiorindeach.

200. *Anois teagamgus an ſeachtmhadh aithne?*

Na'déna ſiurtaidheacht.

201. *Foillſigh cia aſuím?*

Go bfuil, umrro, gach vile ſhiurtaidheacht mallaidh abfiadhnaiſe DE: vime ſin; muna baillind fearg DE do ghreandughadh inar n'aghuidh, & alán do thabhairt fuind; gurab jonchondaimhthe & jonſheachanta dhuinne ſiné ſein go díchealach vaithe.

202. *Ane nach bfuil ſí agiaraidh maoine do bhárr?*

Is jon amhairc do ghnáth naduír fhir thabhrtha an lagha amach, neoch nach amhairceand, & nach anand amhain, amhail adubhras ar an obair amuigh, acht is mó ata tulare aige ar dhoimhne, & ar mhianaibh an chroidhe.

203. *Cred maſedh cbomhchongmhas ſi do bárr?*

O ataid ar gcuirp, & ar n'anmanda jna dteam-

pluibh don Spiorad Naomh, ſind do thabhairt naomhgloine dhoibh araon: & ar an'adbharſin ar mbeth ni he amain náireach le ſeachna an vilc amhuigh, ach maille ris ſin gurab egin dhuínne ler gcroidhe ler bhfoclaibh, le hamhailibh, & le gniomharrthaibh ar gcuirp maráon abheth naomhtha, ſadheoidh ar gcuirp do bheth glan on'vile lafan, & bhraiſe ar nanam ogach vile mhian, jondas nach biadh cuid ar biodh dhínne arna ſhalchadh le ſalchar mínaire.

DOMHNACH. 30.

20.4 *Tégam gus anochtmhadh aithne*
Na déna goid.

205. *Ane nach fhuil ſi acht ag bacadh merle amhain, neoch ata ar chiontughadh le lagha daona, jno an bfuil ſi ag dul ara haghaidh agas ag rochtain nj is faide?*

Ata ſi acomhcongmhail fa ainm gadoidheacht droch cherde, aghon, gach vile ghne mhealta, & timchiollaighe le ſelgeam, & le ngabham maith, & maoine dháoine ele: maſeadh atamaid ar ar dtoirmeaſg and ſo comhmhaith lingeas arégin ar maoine ar gcomarſon, & a'mbreath arégin & lámh do ſhathadh jonta tre ghâois, & tre mhealtaracht no aidherbe do thabhairt ar bhreth orra ar mhodhaibh lúbach arbioth.

206. *Ane gurab lór na lámha do chondmhail tar anais O dhénamh vile ino an bfuil antſaint ar na dhamhadh maraon and ſo?*

Is iontillidh do ghnáth chuig ſo, os ſpiordalta fer thabhartha an lagha amach nach ar ail

les

es merle amuigh amhain do chosg, ach maille ris sin an'vile chomhairle, & stuider do ní neamhtharbha dháoine ele ar modh ar biodh: & os an'vile an tsaint sein gan sind do shantughadh dul asaibhreas tre dhioghbhail ar mbrathreacha.

207. *Creud maseadh ata againn re dhénamh as go bfeudmaid umhalughadh do n'aithnese?*

Ata saothar do chaitheamh do chum gach énneoch dsaghail aslainte sein.

208. *Creud í a'naomhadh aithne?*

Na dén fiadhnaise bhrége an'aghadidh do chomharson.

209. *An bfuil se acronughadh éthigh do thabhairt abfiadhnaise bretheamhain amhain, no go generalta bréug do dhénam an'aghaidhar gcomharson?*

An'én ghné ata teagasg gheneralta arna chomhchongmhal, gan sind do mhealladh ar gcomharson go brégach, no gan sind do chiorrthadh ambladha ler ndroch raitibh, & ithiomragh, no gan sind do thabhairt ghairrighe ar biodh dhó jna mhaoinibh.

210. *Acht creud as abfuil se go hainmighthé ag nochtadh; ethigh choitchind?*

Do chum gomadh moide do chuirseadh sé d'eagla an lochtasa jondaind: oir ata se ag nochtadh; da'gcleachtadh neoch ar biodh dhrochraiteachus & mhealtoracht gurab sothuitimeach é as sin go hetheach, da bsaghar âm do thabairt scandaile da chomharson.

211. *Ane is aile les sind do bhacadh o droch raiteachas amhain jna bfuil sé agar mbac-*

adh

adh ó dhroch amhairſibh, agas ó bhreatheamhnaſaibh clethe neamhchearta maraon?

Ata ſe aga dhamnadh and ſo araon do reir an ráiſon tugadh roimhe do dhearbhadh an adhbhairſe ſein: oír a'ní is olc re dhenamh abfiadhnaiſe daoine, is olc é re ſhantughadh abfiadnaiſe De maraon.

212. *Maſeadh cuir ſiós creud do b'ail les go generalta?*

Ata ſe agar mbacadh do bheth teand, no, vlamh do breathnugh go holc adtimchiol ar gcomharſon, no da ſcandalughadh; ach is mó ata ſe ag jaraidh oraind an chertuſe, & na daonachta do bheth jondaind, jondas go mbreathnaighteam na dtimchiol ſan go maith an mheud diuilngeas an fiorinde, & ſind do choimhed ambladha go dícheallach jomſhlan doibh.

DOMHNAC. 31.

213. *Aithris an aithne dhegheanach?*

Na ſantaigh teagh do chomharſon, na ſantaigh mnaói do chomharſoin, no chamhal no, bhanóglóach, no aſall, no ní ar biodh is leſon.

214. *Os ſpiordalta an lagh vile, amhail adubhras go menic roimhe, & nach do bhacadh ná n'oibrighadh amuigh amháin ach do chertughadh thoileadh a n'anma. & an'aignidhe maraon do cureadh na haitheanta roimhe; creud ata and ſo arna chur leo do bhárr.*

Do b'ail les an tighearna is na haiteantaibh clc ar dtoil, & ar ſmuainighe do riaghladh, &

do

do dhénamh béſach: acht and ſo ata ſe ag bacadh. & a cur lagha maraon ris na ſmuainibh tharngeas ſaint egin leo: gen go dtigeand ſiad go comharle ſhuidhighthe.

215. *An bſuil tu ag ragha gurab peacadh na ſmuainigh is lugha ar bioth eloidheas arna daoinibh credeambnacha, & tig iſteach ina ninttindoibh gidh mó do bhidis ag ſeaſamh rín do ghnath jno ag aontughadh leo.*

Is follas go demhin an'uile dhroch ſmuaineadh, gen go dtig comhaontughadh theachta amach o locht ar naduirene chuca, & á derim an'oireadſa a mbeth arna ndamnadh les an aithneſe an'uile ſhaint lochtach ata agluaſacht, & ag broſdughadh chroidhe an duine, gen go rotharngdis é go toil daingain ſhuidhighthe.

216. *Maſeadh ata tu ag tuigſe go demhin gur bhacadh go ſoich ſo na hanmiana le ngabhand daoine fos, & faoi bfuilngid jad fein do chur: acht anois go bfuil foirfeacht comhghér arna jarraidh orainn. jondas nach bfedis ar gcroidheadh droch ſhaint ar biodh do légean orra no do gabhoil chuca; le mbroſdar, & le ſporthar jad do chum peacaidh?*

Is amhlaidh ſin ata.

217. *Aithris as a chéle na dech aitheanta amhail do Iabhair Dia and ſa bhfithcheadadh Caipghidil do leabhar Exoduis?*

[illegible]IST a'Iſrael, Is meis; do Thigherna Día, do thréoraigh thú ó thalamh na Héghiphte, a teach na ſearbhſoghantachda.

1. Na

1. Na biodh aon Dia ele agad, ach meis amhain.
2. Na déun dhuit fén jomhagh, na cosmhuil aoinneith da bfuil thuás ar neamh na ar talmhain shios, na and sa n'uisge sa thalmhain: na crom thu fén siós doibh, & na tabhair onoir dhoibh: oir as meisi do thighearna Dia, agus is Dia édmharmé, leanas peaccaidh na Naithreadh ar an gcloind go soith an treas, & an ceathrumhadh gheinealach don druing fhuathuigheas me: agus do nitrócair arna míltibh don druing ghradhaigheas mé, agas choimheúdas m'aitheanta.

3. Ná tar thar ainm do Thighearna Día go diomhaóin: Oir ní búdh neamhchiontach a bhfiaghnaisi an Tighearna, an té luáidhfeas a ainm go diomhain.

4. Cuimhnidh lá na Sabbóide do náomhadh, a fé laidhibh oibréochas tú, & do dhéuna tú hoibrighthe fein vile, achd as hé an seachdmhadh lá Sabbóid do Thighearna Día, ná déna obuir ar bioth and, tú fein, ná do mhac, na hinghean, do thearbhfhoghantaighe, ná do bhánoglach; hainmhidhe, ná enduine coimhighthcach atá don táobh asdigh dod dhóirsibh. Oir is a sé laithaibh, do rinde an Tighearna neamh & talamh, an fháirrge & gach ní dá bhfbuil jonta, & do chomhnaigh sé an seachdmhadh lá: Ar á nadhbharsoin do beannaigh an Tighearna an seachdmhadh lá, & do náomh sé hé.

5. Tabhair onóir dod tathair & dod mháthair, chum go bhsaidéochthí do laithe ar an dtalmhuin, do bhéura do Thighearna Día dhuit.

6. Na

6. Na déna dunmharbhadh.
7. Na déna adhaltrandas.
8. Na déna goid
9. Na deuna fiaghnaifi bhréige a naghaidh do chomharfan.
10. Na fandaigh teach do chomharfan, na fandaigh bean fphófda do chomharfan, ná a oglách, ná a bhanóglach, ná a bhó, ná a affal, na ní ar bioth oile bhus léd chomharfain.

218. *Nach ceadaigheach anois aithghiorra goirrid an uile lagha do thionol maraon?*

Is ro cheadhaigheach; an mhéd go bfedmid athabhart go dá cheand: is fé an céd cheand find do ghradhughadh De o'r n'uile chroidhe, o'r n'uile anam, o'r n'uile bhrioghaibh: an dara, find do ghaolughadh ar gcomharfon mar jnd fein.

219. *Creud chomhchondaimhthar faoi ghrádh ndé?*

Aghradhughadhfon amhail is jomchubhaidh Día do ghradhughadh: aghon, a aithne araon jna thighearna, jna athair, & jna fhlanaighthe-oir: vime fin ata grádh De, a reuerens. a thoil do bheth umhla dó, & an mhuinighin is ion churtha and arna gcur a bfochair a chéle.

220. *Creud ata tu ag tuigfe tre vile chroidhe, uile anam uile bhriogh?*

An teand & an teas ferce fin & ghradha do bheth jondaind, jondas nach biodh áit jondaind ar chor ar bioth do fmuaineadhaibh, do mhianaibh, no do ftuideraibh, dho fhedfadh cur an aghaidh an ghrádhafa.

DOMHNAC. 32.

221. *CIA ſeadh an dara cuid?*

Amhail atamaid do naduir coimhtheand, comhrighthe d'ar nghradhughadh fein, jondas go rachadh ag an nghradhſa ar gach grádh ar bioth: ar an gcor gcedna is cubhaidh grádh ar gcomharſon do bheth amhlaidh agabhail vachtaranachta jondaind, jondas go nguibhernoiraigheadh ſe ſind ar gach uile thaobh, & go mbiadh ſe jna riaghail an'uile comhairle, & gniomhdha againd.

222. *Creud chomharrdheas ainm an gcomarſon duit?*

Signighidh & comharrghidh ſé ni he amhain cindeaghaigh, & cairde no daoine ata arna gcur abfochar achele, & ſin le comand no companas égin, ach maille ris ſin na daoine nach aithnidh dhuinn, & fós do bhárr ar n'aſgairde.

223. *Ach creud an comand atu aca maille rind?*

Ata; umaro; go bfuilid arna gcur abfocair achéle, & ſind les an tſnaidhinſin, ler comhſhnaidhim Día an vile ghné dhaoine abfochair achéle, & ata an chomhſhnaidhm ſin naomhtha nemhioubhriſte neoch nach fhédir le holcmareacht dhuine ar bioth do chur ar gcúl: no as.

224. *Ader tu maſeadh da raibh fuath ag duine oraind gurab ní airidh les ſén ſin, gidheadh nach loighide anas ſe jna chomharſon duinn, ſin, ach gurab in bhethe dhuinn againd é iſin ait ſin: do bhriogh gur b'egin erdughadh DE do ſheaſamh gan bhriſeadh le ndiongantar an ceangal*

gal & a comhchur maraonſa jnar meaſg?

Is amhluidh ſin ata.

225. *O ata an lagh ag nochtadh mhodha onoraighe Dé go hiomchubhaidh: nach jndénta ar mbeathaine do chaitheamh ag teacht adtír do rér aroimhſcriobhadhſon?*

Is fior gurab jndénta go demhin acht ata an anmhfaind ſin iſin uile jondas nach gcriochnaigheand én duine aní dhligheas ſe.

226. *Creud maſeadh as an'jarraind Dia oraind an'foirfeacht ata oſciond ar gcumhacht?*

Ni bfuil ſé ag jarraidh no ag teandadh neth ar biodh oraind; nach bfuilmid ceangailte re dhiol: tuilleadh ele maſe go dtairgheammain an'fhoirm do theacht adtír ata arna roimhſriobhadh, & arna chur romhaind and ſo do rochtain, gidh dho bhimis abfad or gcuſpoir: aghon, o fhoirfheacht, ata an tighearna ag maitheamh a neth ata vaind, & d'uireasbhuidh oraind.

227. *Ina dtimchiol na n'uile dhaóine go generalta, jna dtimchiol na ndaoine gcredeamhnacha dhenchuid ata ſe ag labhairt?*

Aneoch nar hathnaoidheadh fos le Spiorad De ni bhia ſe aibel (más beag) do thiondſgna an phoinc is ro lugha iſin lagh: do bhárr ar ſo maſe go dtiobhram no go ndeonaigheam go bfaighthaoi neoch ar biodh, do fhédfadh abheth umhal don lagh a gcuid egin: gidheadh ni bhreathnaighmid ar an adhbharſin gur coimhlion ſe é abfiadhnaiſe De: oir ader ſé go follus an'uile dhuine do bheth mallaighthe nac gcoilionadh

lionadh an'uile ata arna gcomchongmhail and.

DOMH. 33.

228. *IS follus & is inbhreaghnaighthe as so amhail atáid dá gné dhaoine and gurab amhlaidh sin atá oifice an lagha dúpalta?*

Is inbhreaghnaighthe choidhche: oir ni fhuil se ag dénamh réd ele abfocharr na nemhchredeamhnacha ach ag roimhiadhaidh orra, & ag breath nadh gach uile lethsgél abhfiadhnaise Dé (& is se so ani comharradheas Pól, an tan ghoireas se dhe miniſtreacht an bhaís & a n'damnaidh) ach ata chlaochlodh sin do tharbha & do bhriogh aige dona daoinibh credeamhnach.

229. *Cia hé sin?*

Ar tús an gcen foghlumas siad; nach bfedfaid fein firentacht d'faghail le hoibrighibh; ataid arna dteagasg go humla ar an gcorsa, neoch is fir roimhullmhughadh, & dheasughadh d'iarraidh sianaighe agCriosd: ina dhiaidh so an mhéd go bfuil se ag jarraidh agas ag teandadh abhárr go mór orra tar anní fhédas iad do dhénamh, & do dhíol, ata, se, aga, mbrosdughadh d'iarraidh bhriogha & nerta ar an tigearna, & ata se ag tabhairt rabhaidh doibh maraon dtimichiol an ghnáth pheacaidh, suil, bhiadh do chroidhe aca ambeth uaibhreach: fadheoidh ata se amhail shriau doibh le gcondaimhthear jad an'eagla Dé.

230. *Maseadh gen gó bfuilmid acomhéd, & ag freagra an lagha feast isin fhogra no isin deoruidheacht thalmhaidhse; gidheadh ni bhreathnaigheam gur sholamh, no gur dhiomhaoin a-*

níse,

níse, an mhéd go bfuil se ag jarraidh oraind achoimhthcand sin d'foirfheacht: oir ata se ag nochtadh dhuín na harmaise, gus ar binsheéltu dhuínn ar gcúimse, & an cusfoir arar coir dhúinn telgean, jondas go dtairgeadh gach aon dínn abheatha do chaithemh do rer mhiosuir an ghras tugadh dhó go soich ro ardhérghe, & go soich a'neamheasbhuidh, ata an lagh d'iarraidh, & se d'ádhearbadh dul ar aghaidh ni is mó le gnath stuider?

Is amhlaidh sin thuigim.

231. *Ane nach bfuil againd isin laghriaghail an'uile jondracais?*

Ata go demhin riaghail chomhfhoirse againd, and jondas nar ail le Día én réd ele vaind, ach sinn da leanmhuinson, & arís gomadh diomhaoin les, & go gcuireand se uaidhe gach ní ghabhmid dho lamh tar aroimhscriobhadh no aithnesan: oir ni toilearnhail, ni haitneand, & ni he beatha jodhbartha ele aige, achd an'umhla, & an fhreagra.

232. *Creud an chríoch maseadh da bfoghnand Airead raibhthe, aiteanta, ataigh, atuid na Phaithe, & na haphstoil da ghnáthugadh?*

Ni bfuilid acht jna nglanmhiniughadh an lagha, neoch g'ar gciulan, & gcar drreorughadh ar laimh go humhla an lagha; ni is mó ina do bhéradh siad úa tar ar n'ais sind.

233. *Gidheadh ni bfuil se ag aithne nethe ar bioth ddtímchiol gharma uaignighe gach aon duine fo leth?*

An tan ata se d'iarraidh a'nech is les gach én

duine

duine do thabhairt dó fein; is ullamh, & is uraſa thionol as ſin, cia híad cotcha, & oifice gach aoin go huaigneach jna n'ordughadh fein, & j a ghné bheathadh: & ata míniughadh, & cur ſios na n'aitheanta arna craobhſcaoileadh (amhail adubhradh) jn gach aon jonadh iſin ſcriobtur: oír a'ní adubhairt, & do chondaimh an tighearna and ſo ag ſuimamhal ambeagan dfoclaibh, ata ſe ag leanmhuin, & aga chur ſios ni is lía & ni is doirtaighe an'jonadaibh ele.

ADTIMCHIOL NA GVIDHE.

DOMHNAC. 34.

234. *Do dhe ſpoireadh & o dho chomhchoilleideadh nj is lór adtimchiol an dara codach do n'onoir & don tſervis diadha; neoch ata arna ſuidhjughadh an gcéilleamhain & an úmhla. labhram anois adtimchiol an treas codach?*

Adubhramar gurab é ſin an'eadarghuidhe, an tan do chomhthetheam chuigeſon is in uile egcantus.

235. *Ane go bhfuil tu ag breathnughadh gurab eſean jna aonar is jn eadarghuidhthe?*

Atam choidbche: oír ata ſe aga thindiairaidh ſin dò fein, amhail onoir, & ſheruis aíriche adhiadhachta fein.

236. *Mas amhlaidh ſin ata an tadhbhar dia an cor len cheadaigheach daoine d'aſtách do thabairt cujdighe duínn?*

Is mhor adhbhal an teadardealughadh ata edir an diaſa: oir an tan eadarghuidheam Dia atamaid ag fiadhnaiſſiughadh gan ar mbeth ag fheathamh mhaitheaſa ar bjodh do thaobh ele, ach da thaobhſon, & gan ar mbeth acur ar n'vile mhuinine, & chadhais a'nait ele, ach andſon: gidheadh atamaid iſin ámſin fein ag jairaidh gcujdighe, an mhéd légas ſe dhuínn, & tug ſe enmhacht, & neart doibh ar gcuidinghadh.

137. *Maſeadh an mhéd go bfuilmid coimhthetheamh do chum cuidighe, & firínde daoine ader tú nach bacand ſin maoin, jondas gomadh loighide do fédmaois en Dia dheadarghujdhe: O nach fuil ar ndóchas feaſt agabail foſa jonta, & nach mó achuncheam ar mhodh ele jad, acht ar ſon ar mbeth arna gcludach dhoibh le comas, & le neart do dhénamh mhaitheaſa: gur bordaigh Dia iad ar modh égin jna miniſtribh adheagh thioghlaiceadh fein dhuínne, neoch is tre lamhaibh do b'ail les ar gcuidingghadh & na conganta do chuir ſe adtaiſge lamh riu, diairaidh tara nais duinn*

Is amhlaidh ſin thuigim: & ar ſon gach deaghthioghlacadh ata maid d'fagail vadhadhſon, is re Dia is coír dhuínn ambuidhe do bhreth amhail is ſe fein jna aonar ata aga dtabhairt vile dhuínne da ririhb tre bfreaſdalſon.

238. *Gidheadh ane nach jn bhrethe abhuidhe re daoinibh coimhmenic do dhendaois maóin do fhaothar*

thar dhuinn: oir ata cothrum, &, ceart ua nadhuire, & lagh na daonachta aga dheachtadh so dhuinn?

Is coir & is in thabhartha bhuidheachas doibh ar gach aon mhodh; muna abheth acht ar son an'-en adbhair se, gurab shiu, & gurab airidhe le DIA jad ar an onoirse, aghon, na maitheasa shíleas, & shnidheas as tobar edtraidhtheach O aoinighsin tre laimhaibhsin amhail: tsruthain tre thuiraidhe do tharraing chugaind oir ata se ar an gcorsa ag'ar gceangal riu, & is ail les sinde d'aithne aneach sin sein ar an adhbhar sin anti nach shuil aga thabhairt fein buidheach do dhaoinibh; ata se ag nochtadh a nembhuidhechais maraon ar an modhsa do Dhia.

139. *Ane nach ceadaigheach athionol as so gurab egcneasta eadarguidhthear ajngle no naomhsherbhontadha an tighearna do jmirighidh as an mbeathaidhse?*

Is ceadaigheach: oir nir dhiuraigh, & nir thug Dia na cotchasa do dhaoinibh diadha, jondas go bfédis cuidinghadh linde: & an mhéd bheanas ris na hainglibh, ge ata se acleachtadh asnaothar d'ar slanughadhne, gidheadh nj hail les an'edarghuidhe lind.

140. *Maseadh ader tu gach ni nach fhuil go des, & go haontadhach ag teacht les an ordughadh, & ris an statuid do rindheadh le Dia, a bheth acathughadh an'aghaidh atheile?*

Adirim marsin: oir is comharrtha dearbh neamhdhochais, & nemhchredimh gan abheth toileamh-

ileamail les na nethibhſin ata an tigearna da th-abhairt dhnínn jna dhiaidh ſin maſe go mbearam ſind ſein go muinighin naomh, no Aingeal, abhail bfuil Dia ag'ar n'gairm chuige jna aonar, maſe go dtiobhram thairis cuid égin don dóchas ſin do dhligh anmhuin, & ſuidhe vile an Dia amhain, atamaid ag ſaidſhleambnughadh, & ag tuitim ſíos an'iodholacht, an tan, vmaro; roindſeam eatoiraſon a'ní do bhi Dia da bhreth chuige ſein go hairidhe. DOMH. 35.

241. *A Nois lábhram, & laimhaigheam adtimchiol modha gudhe do dhénamh, an bfoghnand an teanga do chum guidhe do dhénamh; no an bhfuil an virnaidh ag a jarraidh na hindtine, & an chroidhe maraon.*

Ni fhuil go demhin an teanga egeantach do dhénamh guidhe do gnáth, gidheadh ni fnédand an'orrtha no an ghuidhe ſhírindeach, tuigſe & gráđh an chroidhe do bheth vaithe feaſta.

242. *Cia an argument le ndearbhand tu ſo dhamh?*

An mhéd gurab Spiorad Dia go demhin; ata ſe ag tindiarraidh an chroidhe do ghnáth ar dhaoinibh ós anvile ní, ach go hairidhe iſin virnaidhe, neoch le gcomhpártaighéand ſiad ris an nethe is mian leo: ar an adhbharſin ni bfuil ſe agealladh abheth ſein angoire, ach don lion do ni eadarghuidhe abfirinde: & go contrarrtha ata ſe ag mallachadh an'vile, ata tre chélg. & nach ó gcroidhe da ghuidhe.

243. *Maſeadh biaidh an virnaide aimideach*

ach & gan ſpéſe no do tharbha, gebe ar biod, do nithear, no do choimprear leas an teangaidh dhénchuid?

Ni he ſin amhain, ach do nid aneamhthoil, & ne amhthaidhneamh rís go romhór.

244. *Maſeadh creud an taigneadh, & anindtind iarras Dia re n'virnaidhe?*

Ar tús ſind do mhothughadh ar n'aimirt ar mbochtain, & ar dtrnaighe fein, & an mothughadh ſin do ghineamhain, & d'oibriughadh dhoil gheas, & bhróin inar nindtindibh: ina dhiaidh ſin ſind d'fadodh & do laſadh le teandſhaint admhail do riribh d'faghail fhobair, & graſa O Dhia, aní do fnédfadh fos teas, & ro ſhaint guidhe d'fadodh jondaind.

245. *Inó intleacht nadurdha no duithche ſhruthſnidheſh an tſaint no an taigneadhſa, ino ghrás DE tig ſe chuca?*

Is egin Dia dar gcuidiughadh andſo: oir atamaid fein uile aimhgher neamhthuigſeach chuca araon: is ſe Spiorad DE ata ag dúſgadh oſnaighe neamhindſineach jondaind, &, ata ag foirineadh ar n'aigneadh gus an tſaintſe, neoch (amhail ader Pól) ata arna iarraidh iſin uirnadhe.

246. *In gus an gcriſcefhoghnas na teagaiſgſe; aghon; ſind do bheth inar dtámh, & ag dul aleſge armodh egin: ag fetheam arbroſdubhhadh an Spiorad naomh, & gan ao'neoch do bros dughadh fein do dhénamh uirnaidhe.*

Ni headh choidhché: acht is mo is í ſo an chrioch; antan modhuighéas na daoine credeamhnach iad fein ag ſuarughadh, & leaſg, & ni is neamh-

neamhullamha do dhénamh guidhe go maith, ino do b'in bheth dhoibh, iad do choimhriodh, & do coimthetheadh go DIA an tighearna d'iarraidh air alaſadh le bearraibh teanneamhla a Spiorads ſein, da ndenamh aibel do chum guidhe.

247. *Gideah ni bfuil tu ag tuigſe gan tabhacht arbioth do bheth iſin dteangaidh do dénamh uirnaideh?*

Ni thuigim choidhche: oir ata ſi ina cuidiughadh go minic do thógbhail, & do chondmhail an'aighaidh, jondas nach dtairngnaidhe é go re o DHIA: tuilleadh elé os d'ſoillſiughadh ghloire DE do chruthaighadh í os na ballaibh ele, is cneaſda ahuile neart, & chumhacht, d'foſcladh, & do ſcaoileadh do chum an ghnathaidhſe: do bhárr ar ſo, do bherméd, & adbhaile ſtuider uaire égin an duine go ſoich ſo, jondas go mhriſeand an teanga amach an'guidh t'ar acomairle.

248. *Mas amhlaidh ſin ata: creud an tarbha do nid na daoine, ata ag dénamh uirnaidhe dteangaidh allamhartha ainmhfheasaigh dhoibh fén?*

Ni bfuil achlaodhchladh and ſin, ach fochaidmhe do dhénamh ar Día: uimeſin tabhradh na crioſdaidhe drúim ris angcelgſe.

DOMHNAC. 36.

249. *AN tan do njmid guidhe in do theagamhadh no amhantuir, do nimid í, ainmhfheasach adtimchiol abala, na creud tig dhí, jn'anengin duinn ſin do bheth go démhinjna dhearbh ſhuidhe againd: go n'eſtear ſind les an tighearna?*

Biodh ſo jna ghnáth ſhundament uirnaidhe, go n'éſtear lés an tighearna ſind, & go bſaghmaois gach ní dha n'iarram: an mhéd is maith, & is tarbhach dhuín: is ar an modhſa ata *Pól* ag teagaſg; gurab ón gcredeamh ſhileas, & ſhruthas ceart eadarghuidhe ndé: oir ni eadarghuidheand éneoch feaſt é: ach antí ghabhas ſós ar tús an dóchas daingean amhaitheſon.

250. *Creud maſeadh theagmhas don mhuintir; atú ag dénamh ga hamharſeach, nach bfuil agſuidhjughadh jna n'indtindibh, creud ghnodhaighidh no crend an tarbha do ghebhid re n'uirnaidhe do dhénamh: & fos ataid aimmhfeaſach an'eſtear, jno nach éſter an'uirnaighe le Dia?*

Ataid an'uirnaidhe aimideach diomhaoin, an mhéd nach bfuilid arna gcondmhail an'airde le gealladh ar bioth: oir ata aithne arna tabhairt duínne jarraidh le credeamh daingean, & ata gealladh arna chur les, go dtabharthar dhuínn, gach ní d'iarmaid a credeamh amhain.

251. *Maſeadh ata d'fuighleach ſind d'fechain cia O dtig an'oireadſa do dhóchas, & do dhánacht chugaind, jondas ar mbeth dhuínn ar mhodhaibh jomdha nemhdhiongmhalta abſiadhnaiſe Dé; gidheadh go mbiadh do chroidhe againd ſind fein do thaiſbeanaidh jna ſhealladh?*

Ar tús ataid gealladh againd le nab inearbtha dhuínn air legean ſa lár, & air bfagm'hail ar ndiongmhaltacht fein jn'ar ndhiaidh: jna dhiaidh ſin, mas ſind cland Dé, ata a Spiorad agar n'anmughadh, & ag'ar mbroſtughadh gana

bheth

bheth an'amharus ar biodh duínn find fein do bhreth go companta caibhneasach chuige, amhail go foich ar n'athair: & fuil (tríd go bfuilmid jnar mbiastibh, & arar múchadh le tuigse ar bpeacadh) bhias gairbhe, & uamhana chumhacht gloireamhla oraind, ata se acur CHRIOST jna aidhne jnar gcomhair neoch ar mbeth dó ag foscladh entreasa, & dorais, nach inbethe dhuínn rochuramach sa ghrás, & fhobhar d'fhaghail.

252. *Ata tu ag tuigse nach jonghnidhthe Dhia acht an'ainm Chriost jna aonar?*

Is amhlaidh sin thuigim: oir is amhlaidh so aitheantar dhúinn le foclaibh soillere, & ara angealladh arna chur les go ndenand se sos le aidhneas, go bfagham na nethe jairmaid.

253. *Maseadh ni hinagarrtha arscábh luath ghaire no ardain an tí ar mbeth do n'aidhnese aige dho, tig go companta go Dia. & chuireas an tí osasa fa chomhair DE, & fa chomhair fein, neoch trés agcluintear é?*

Ni hinagartha ar mhodh ar biodh: oir an tí do ni uirnaidhe marsin, ata se mur bhudheadh agabhail, & ag deanamh uirnaidhe as a bheulsom: ar mbeth feasach dhó a uirnaidhe fein do bheth arna chuidiughadh, & arna furail tré aidhneason ar an'athair.

DOMH. 37.

254. *Amhaigheam anois creud dhlighid uirnaidheadha na gcredeambnach do chomhchondamhail an gcedaigheach gach ni tig inar n'aigneadh, diarraidh ar Dhia jna an bfuil*

bfuil riaghail áiridhe re chongmhail and ſo?

Do budh ro egcneaſda an modh, no an t'ordughadh ar nanmíana fein, & breatheamhnas na feola do leanmhuin: oir is aimhghere neamhthuigſighe ſind jna go bfedam creud is tarbhach dhuíun do bhreathnughadh, & ata lethéd ſin do mhímhodh ſainte jondaind, is egin do choſg le ſrian dó chur riu.

255. *Creud maſeadh is indeanta?*

Ata an t'eniſe d'fhuigheal re dhenamh: aghon, Día fein do chur romham ceart fhoirm uirnaidhe do dhénam, jondas go leanam é amhain, ar mbeth ag'ar giulan dó ar laimh, & ag labhairt na bfocal romhaind.

256. *Cia an riaghail do dhenamh uirnaidhe do chuir ſe romaind?*

Ata go demhin iſin ſcriobhtur teagaſg farſing, ſaibhir adtimchiol a'nethſe go hiomdha: ach do chum go ſaitheadh, & go gcuireadh ſe comhairdha dearbtha rombaind, do rinde, & mar budheadh do dheacht ſe an bheag fhoirmſe, le'r chombchondaimh ſe go haithghear, & le dtug ſe go beagan do cheandaibh an ordughadh gach ní is ceadaigheach d'iairaidh ar Dhiá, & is tarbach dhúinne.

257 *Aithris?*

Ar mbeth do CHRIOSD arna fhiafraigh le dheſciblaib; cia an modh ar ar bhindenta guidhe, do fhreagair, an tan is ail libh guidhe do dhenamh; abraidh mar ſo,

AR

AR N'atharne ata ar neamhdhaibh, goma naomhtha hainmſa, go dtí do righeſe, goma denta do thoilſe adtalmhain mar ata ar neamh: tabhair dhuinne aniogh arn'aran laotheamhail: & maith dhúinne ar bfiachaamhail mhaithmaidne d'ar bfécheamhnaibh: & na cíulaín ambuaireadh ſind, ach ſaor ſind ó n'olc: oir is leatſa an rioghacht, a'neart, & an ghloir gus na ſaoghalaibh, biodh amhluidh.

258. *Do chum gomadh forde thuigfidhe creud chomchongmhas ſi, roindeam í agceandaibh?*

Ata ſé cotcha aice; da bfuilid na trí chéd chotcha agamharc ar gloir DHE dénchuid, amhail agcriche airídhe fein gan ſhechain oirne: beanaidh na fuighile rinde, & rér dtarbha.

259 *Maſeadh ane gur bhín iarrtha ni ar bíoth ar Dia, as nach fhedar maoion do mhaith theacht chugainn?*

Ata ſeſean go demhin acomhſhuidhiughadh na n'uile amhlaidh ſin do rér amhaitheaſa nemhchriochnaighthe fein, jondas nach rachadh no nach dtigeadh maoín do chum aghloireſan, nach biadh fallan dùinne maraon: aran adhbharſin antan naomhthar ainmſan, do ní, & do bher ſe go ni ompoidhear ſin go naomhadh dhúinne maraon, nithiocfa arígheſan, gan ſinde do bheth ar chor égin inar luchtghabala parta, & coda dhi: gidheadh an'athchùinche n'uile níſe, is iníártha ghloirſon amhain, iar ndul ſcacha & iar bhfagbhail ar dtarbha fein inar ndiaidh.

260. *Maſeadh do rer an teagaiſge ataid*

na

na trí hathchuinchse arna gcur abfochair achéle, & ar dtarbhaine go demhin, gidheadh nj dhligheadh daoine afcolughadh, & andírgheadh ar cufpeir el, acht ar fo, do chum gongloirfidhe aínm Dé?

Is amhlaidh fin ata: & do bharr dligidh find anghloir fin fein DE, do bheth jna churam orainn is na trí hiarrataíaibh eile maraon: gidh be ar bioth mar ataid arna n'ordughadh go haíridhe gus na nethibhfin, ata do chum ar flanaighe, & ar dtarbha fein.

DOMHNAC. 38.

261. *TEgheam anois go miniughadh, & go hiomfhofgladh na bfocal: & ar tús créud fa mó do bhearthar ainm an'athar do Dhia and fo jna ainm ele ar bioth?*

O jarrthar do chum ceart mhodha guidhe dóchus fámhach daingean an choinfiafa os an'uile, ata DIA agabhail ananmafa chuige fein, ag nach fhuil maoin ac fuáidhm fiórbhlaftachta, do chum jar gcrathadh, & jar bfuadach gách uile dhoilghife, & rochúraim as ar n'indtindibh go ndenadh fe ar gcuireadh go companta caiblineafach chuige fein da eadarghuidhe.

262. *Mafeadh ane gurab dána lind; no ambiaidh achroidhe againd dul gach díreach ga Dia, mar ghnathaigheas an chland dhul do chum an'aitreadh?*

Is dána choidhche; & fós le dóchus fhaghala na netheadh járrmaid, ni is daingne go mór: jna téd fiadfon: oir amhail ata ar maighiftir ag tabhairt rabhaidh; mafe ar mbeth dhúime olc

nach

nach fhedmaid nethe maithe do diultadh d'ar gcloind, & nach bfuileongam a ndul folamh, & nach fineam puindfeon ar fon arain doibh: ca mhéd an bárr maitheasa is infhethme dhúinne on'athair neamhdha, neoch fein ata (ni he amhain) romhaith, ach maille ris fin an maitheas fein.

263. *Nach fedir argument do bhreth as an ainmfe maraon, le bfedir a'ni adubhrais ar tús to dhearbhadh gurab air aidhneasa Chriost is égin a-n'uile nirrnaidhe do fhuidhjughadh?*

Fédir go demhin go ro dhaingean: oir ni fhuilmid ag Dia an aít chloinde, acht an méd gurab find boill Chriost.

264. *Creud fa ngoireand tu do Dhia ar n'athairne go ciotchiond, ni is taosga, ino t'athair fén amhain?*

Fédaidh go demhin gach aon dona credeamhnachaibh a Athair fein do ghairm Dhe, acht is vime do ghnáthaigh an tighe arna an t'epithet coitchiondsa, do chum finde do chleachtadh ghrádha do chumhdach jnar n'urrnaidhibh: d'eagla go mbiadh achùram fein ar gach aon foleth dés na ne'ele do dhearmad.

265 *Creud is feadh don bheagchuidse ata arna chur les Día do bheth ar neamhdhaibh?*

Is jonand é & go ngoireand fe dhe fein ardchumhachtach nemhghreamaighthe.

266. *Creud fa n'abair tu fin, & cia an modh?*

Ar an modhsa; vmaro, atamaid ar ar dteagasg ar n'indtindeadh do thogbhail an'airde an tan eadarghuidheam é: d'eagla go fmuaineam ní ar bioth feolamhail, no talmhaidh jna thimchio:

no go dtoimheosam le gabhail no le tuigse ar dtomhaisne é, d'eagla ar mbreathnugadh én nech vísiú duinn; gur bhail lind atharraing, go humhla, & freasdal ar dtoile fein, ach sind d'fhoghlum ni is mó amhorghalacht ghloirmharrdhason dh'onorughadh le heagla, & le reuerens, & amharc orra an'airde: is fiu, & is maith so maraon do d'húsgadh, & do dhaingneochadh ar ndóchais andson, an tan chuirthear agcell gurab esean an tighearna, & an Priondsa, ata ag riaghladh na n'uile le mhían & thoil fein.

DOMHNAC. 39.

267. *Ithris damh suim an ched iarrtais?* A Ata an scrioptur ag tuigse tre ainm DE aneolais, & an chlú le moltar é ameasg dhaoine ar sin a tamaid aguidhe aghloiresan do dhul an'airde in gach aít, & is in vile.

268. *Acht an shédir maoin do theacht no do chur le gloír DE ino do dhul & do bhreth vaithe?* Ni chindeand, & ni mhetheand sí inte fein, gidheadh athchuincheam afoillseochadh ameasg dhaoine amhail is iomchubhaidh, jondas gach ní dha ndén Dia: aghon go dtarbharthaoi, & go bfaicthi auile oibrighthe comhghloireamhla, & ataid; jondas go ngloirfidhe é fein ar gach en chor.

269. *Creud thuigeas tu isin dara hiarratus tre rioghacht Dé?*

Ata sí acoimhsheasamh ar dha bháll go priondsipalta: aghon, se do riaghladh na daoine tóghtha le Spiorad fein, & se do leagadh sios & adtoirbhert da scrios na daoine mallaighthe

diultaigh-

diultaighthe, les nach ail jad fein do thoirbhert dósan do chum umhla; jondas go ndentaoi follus mar sin nach fédadh ní ar bioth seasamh no cur an'aghaidh a'neart, no chumhacht.

270. *Ciondas ata tu aguidhe an rioghachtsa do theacht?*

An tighearna do mhédughadh uimhire na gcredeamhnach gach én lá: jna dhiaidh sin sé dho dhórtadh nuaidh thioghlaice a Spiorad fein orra, go lán lionand se jad: tuilleadh ele se dó dhénamh a shirinde fein follus soiller ameasg dhaoine ni is mó, & ni is mó do chum dhorchadais Shathain d'fuadach, & dionarbadh jondas ag tabhairt amach aiondraccais fein, dó go gcuirfedh se ar gcúl, agas go scriosedh se gach uile esiondracas.

271. *Ané nach fhuilid na necheſe aga ndenamh gach én la?*

Ataid ar an modh úd; jondas go bfédthaoi aragha gur thiondsgain rioghacht DE: ar an adhbhur sin atamaid ag aslach af hás achindeamhain, & adhul a nairde, no go reach sí gus an'ardmhórmhullach a'níatamaid d'earbadh, & d'fhetheamh do theacht fadheoidh isin la dhéagheanach ina n'ardaighthear, & a lérghoir DIA go follas ina aonar iar gcomhthiomain, & iar gcruindiugadh na n'uile chreatuiredha an'ordughadh dhó, & ni is mó gombiadh sé jna uile isna huilibh.

DOMHNAC. 40.

272. *A'NI ata tu dh'iarraidh; go dentar a thoil creud an seodh ata aige?*

Go dtabharthaoi na huile creatur fa chuing a umhla, & go mbedis coimhfhreagarach da fmédadh, jondas nach déntaoi e'ní ach le thoil, & le mhianfon.

273. *Mafeadh a dtugeand tu go bfedir ni ar bioth do dhenamh tar a thoil?*

Ni fuilmid a guidhe amhaín, a'neth do chondarcus do jna fhochair fein do theacht go crích: ach maille ris fin ar gceanfughadh, & iar gcur fa chuing gach uile afumhla dhó go gcurfadh fe uile thoil na n'uile fa thoil fen, & go fuidheochadh fe jad jna umhla fein.

274. *Ane nach fhuilmid, ag tabhairt cúil re'r dtoil fén; an tan do nímid guidh' mar fin?*

Atamaid choidhche; nj do chum na cricheſe amhaín, fé do chur do nemhfni gach uile mhîan, ata 'iondaind a cathughadh an'aghaidh a thoile, ach maille ris fin go bfoirmeadh, & go ndenadh fé jndtinde nuaidhe, & croideadha nuada jondaind, jondas nar b'ail lind maoin do dhenamh uaind fein, ach ni is taofca a Spioradfon do bheth d'uachtaran ag ar dtoil do chum lan chomaontughadh do bheth aca le DIA.

275. *Creud as abfuil tu ag asluch fin do bheith dénta ar talmhuin, mar ata ar neamh?*

Ar fon go bfuil an t'én phurpoife ag na naomh ainglibh, nech is iad a chreatuíreadha neamdhafou; aghon, am'bheth freagarach dó ifin vile & vmhal da bhriathribh, & vllamh éfgaidh do dhenamh a iarratuis go deonaighthach: atamaid ag aslach aléthed fin do dhícheal, & dhéfgaidheacht

dheacht, fa bheth umhal, do bheth ag daoinibh, jondas go dtoirbheradh gach duine è fein go huilidhe dò an'umhla dheonaigh.

DOMHNAC. 41.

276. *Nois tigeam go ſoich an dara cuid: creud ſhignidheas duit an t'aran laoitheamhail, ata tu dhíarraidh?*

Go generalta gach ní is nfheadhma do choimhéd na beathadh latharrdhafa, ni he amhain da biathadh. & da hoileamhain no da chlúdadh ach maille ris ſin do thabhairt di na n'úile chuidhiughadh ele, le gcon daimthear ſuas riechtanaiſaleas na beathadh amuigh, jondas go d'icheam ar naran go ſamhach, iſin mhed is aithnidh don tighearna abheth tarbhach dhuinne.

277 *Ach creud as anguidheand tú è tioghlacadh duit a'ní ,ata ſe dhiarraid oraind a choſnamh; & adhenamh le ſaothar arlamh?*

Gehin thaothraighthe dhuinn, & fos le'r hallas do choſnamh bídh: gidheadh ni ler ſaothar fein, no le'r néſgaidheacht bhiathar, & beathaighear ſind, ach le beandachadh DE d'en chuid, neoch le ndentar ſona ſaothar ar lámh: do bhiad folamh ar modh ele; aghon; abfeginhais anbheandaighthe ſin: tuilleadh ele is inghabhtha, & is jontuige ſo ar an gcorſa; an'uair fein bheas ſaibhreas bídh lámh re'r láimh, & find aga ithithe, gidheadh nach le ſhubſtaintſon ach, le bridh, & le cumhachtaibh DE bheathaighear ſinn: oír ni fhuil alethéd ſo do bhridh, & do neart aca arna gheneamhain jonta fein o nadúir, acht is ſe Dia ata

ag

ag freasdal leo do bhair nimhe dhuinn, mar budheadh le ballaibh meadhonach a dheghthoirbhertais.

278. *Ach cia an dligheadh le ngoireand tu haran fein de, an mhéd go bfuil tú agatach a tabhairt duit le dia?*

Ar son, umaro: go dêntar ar n'araine de tre mhaitheas De, gen go bfuil se d'f hiachaibh againd amuigh ar mhodh ar bioth: ata rabhadh arna thabhairt duinne maraon, les an'fhocalsa; sind d'ar dtemperadh, & d'ar gcosg fein o shanthughadh arain daoine ele, & ar mbeth comhchondaimthe, no toileamhail les an'aran sin ata ag teacht chugaind, & ag rochtain oraind le cor ro laghamhail mar bhudheadh ó laimh De.

279. *Creud as agcuireann tú les laoidheamhail, & aniú?*

Atamaid arar dteagasg go measarrdheacht, & go congmhalacht les an da bheagchuidse; d'eagla go rachdis ar n'anmíana, & ar dtoile tar mhodh an riochtanais a leas.

280. *O dho dhligheadh so a bheth jna urrnaidh choitchind ag anuile dhuine ciondas fhédas sin abheth, jondas go n'iarrdis na daione saibhre aga bfuil a'ni ag dul tarrta ag baile, & aga bfuil bjotaile adtaisgidh re fad daimsir aran do thabhart doibh gach laoi?*

Is egin da gach saibhir, & do gach daiboir maraon so do thuigse, & adherbhf hios do bheth aca; nach dénand maoin da bfuil aca tarbha dhoibh, acht an mhéd choimhdheonaigheas Dia a ngnathugadh do thabhairt doibh; & do ní sé le

le grhás a'ngnathughadh sin fein do bheth lán toraidh, & briogmhar maraon ar an adhbhar sin ag selbheochadh, & ag mealadh na n'uile dhuínn, ni fhuil maoin againd, acht an mhéd atamaid do ghabhail gach én uair as laimh DE, isin mhéd riogar dho leas, & is lór dhúinn.

DOMH. 42.

281. *CREVD chongmhas an chúigadh jarratus?*

An tighearna do mhaitheamh ar bpeacadh dhuínn.

282. *Ané nach faghar, neoch ar bioth don chineadh dhaona coimhiondraic ag nach fuil fédhm ar an mhaiteamhnasa?*

Ni fhaghar ar mhodh ar bioth: oir an tan tug Criost an fhoirmse do dhénamh uirnaidhe da Astpolaibh fein;do ordaigh se í don cagluis go huilidhe: ar an adhbharsa ge b'e ar bioth lenab ail é fein do bhreth amach as an'egeantasa, is egin dó dul amach acomand na gredeamhnach maraon, & go firindeach do cluindmid, creud ata an scriobtur d'fiadhnaisiughadh, an tí: umaro, thairgeas é fein do ghlanadh an'en pheacadh abfiadhnaise DE, go bfagar é ciontach amilltibh: ar sin ata én chadhas arna fhágbhail sa chomhuir a'uile, a throcaireson.

283. *Ciondas bhreathnaigheas tu ar bpeacaidh do mhaiteamh dhúinn?*

Amhail ataid focail Chriost fein agsuaidhmughadh; gurab anmanda, & fiacha jád ata agar gcongmhail ceangailte le ciontibh báis tsurhain

no

no go bfuaſglaidh Día ſind le fhior oineach ſén.

284. *Ader tu maſeadh gurab anaiſge, & do throicare Dé do ghebhmid maitheamhnas na bpeacadh.*

Aderim choidhche: oir da mbeth pián no dioghaltus en pheacaidh is ro lugha ar bioth re dhíol, & re joc; ni bhimis ſealt aibel do dhénamh dioluidheacht ar á ſcáth: vime ſin is egin dóſan an'vile do mhaitheamh, & do chomhthioghlacadh anaiſge.

285. *Creud an tarbha tig chugaind as an mhaitheamhnaſa?*

Go mbeam iſin ám ſin fein comhthoileamhail dó, & gurab é ar mbeatha aige; jondas go mbimis firentach, nemhchiontach: ata dóchus adheaghthoile aithreamhlaſon, (as adtig dearbh ſhánughadh chugaind) ar na dhaingniughadh d'ar gcoinſiaſaibh maraon.

286. *Ane is ſeadh don chundradhſa ata arna chur les (ſé do thabhairt mhaitheamhnas duínn, amhail maithmaidne d'ar bfetheamhnaibh) go dtuill ſind luadhaigheacht. no pardun ó Dhia, ag maitheamh dhuínn do dhaoinibh. ma dho rindeadar en pheacadh jnar n'aghaidh?*

Ni headh choidhche: oir is amhlaidh anoís ni bhiadh an maitheamhnas anaiſge, & ni bhiadh ſe arna ſhuidhiughadh, amhail bhudh coír; ar én dioluidheacht Chrioſt, neoch do chrioch naigh ſe arar ſon ar an gcroigh: acht arſon ag dearmad na n'egcóra dhuínn do rindeadh oraind an gcen atamaid ag leanmhuin a ſhémhidheachta,

dheachta, & a mhaitheasaſon, bfuilmid ag nochtadh ar mbeth inar gcoimhdhaingniughadh les an ſuaigheantaſa & a nochtadh go contrarrtha maraon; muna tabhram ſind fein vraſa vllamh, & ſo lubtha do thabhairt maitheamhnais amach nach infethmhe dhuinn maoin ele, acht ardchruas, & tende, nach fhédir do thabhairt tar ais le guidhe.

287. *Maſeadh ader tu and ſo: go gcuir Dia dhe ambeth aige anáit cloinde an lion, nach bféd a lochta do chur fa lár ó gcroidhe, jondas nach binbhethe dhoibh dóigh aca na jonadh ar bioth dfaghail ar neamh?*

Is amhlaidh ſin thuigim: jondas go gcoimhliontaighe ſúd, go n'ath dtoimhſtear da gach aon ſo leth les an tomhas chédna ſin ghnáthoigheas ſé d'ar ele.

DOMH. 43.

288. *Creud leanas jna dhiaidh ſo?*

Gan an tighearna dar gciulan am buaireadh, acht ni is taosca, ſe d'ar ſaoradh ó nolc.

289. *An bfuil tu da dhruideadh ſo vile an'én iarratas.*

Ni bfuil and, acht én jairatus, oir is miniughadh don chéd chuid, an chuid dhegheanach.

290. *Creud chomhchongmhas ſe go ſuimeamhail?*

Gan an tighearna do legean duinn tuitim, no ſleamhnughadh abpeacadh, gan ſé do legean

don diabhol no d'anmhianaibh ar bfeola fein (ata acongmhail gnáth chogaidh jnar n'aghaidh) dul aca oraind, ach fé dargcludadh ni is mo le chumhacht, & nert fein do chur jna n'aghaidh, fé d'ar gcongmhail anairde le laimh, fé d'ar feasamh, & dar gcoimed le garda; jondas go n'aairreabham amhlaidh sin fa dh'ainguibh fhírinde, & dhideanson.

291. *Acht cia an modh le n'dénar sin?*

An tan (ar mbeth ar ar riaghladh le Spiorad son duinn) beam arar lionadh le lethed sin do ghaol, & do fhérc jondracais, le bfédam an peacadh, an fheoil, & Satan do chlaoi, & buaidh do bhreth orra, arís an tan bheam arar lionadh le lethed sin d'fuath peacaidh neoch do fhédfadh ar gcomhcondhamhail tearbaighthe ó n'domhan a naomhdachtghloir: oir is ambriogh, & aneart an Spiorad ata ar mbuaidh agcur catha acoimhsheasamh.

292. *An bfuilid anuile abfédhm an chuidighese?*

Ataid: & cia do fhédfadh a bheth jna fhégmhais? Oir ata an diabhol agar niondsuidhe do ghnáth, & ag'ar dtimchioladh, mar leoghan béccadhach ag'jarraidh a'neoch do fhédfadh fé shlugédh, & do uile thuitfadh sinde les go praitcés an anmhsainde ata jondaind, & ní is mó do mhillfidhe sind, & do rachadh as duinne gach aon mhoiment, muna chludadh DIA sind le cdíth fein, & muna neartaigheadh fé sind le laimh.

293 Creud

293. *C'reud is seadh dhuit dfhocal an bhuairig?*

Gaois, & mealltoracht Shathaiu, le bfuil lé do gnáth dar n'ardherbeadh, & lenab uraſa dhó ar mealladh go luath, & teacht jn'ar dtimchiol, muna cúidighthe ſind le nert DE: oir ata ar nindtind do rér a haimhidheacht duithche fein ſa chealgaibhſon, & amhail ata ar n'aigneadh: & ar dtoil nj is tende righthe do chum uile, jno do chummaitheaſa, is amhlaidh ſin do rachadh aigeſon orra.

294. *Ach creud as anguidheand tú gan dia d'ar gciulan amhbuarraidh ani do chiotar nach le Dia ach le Satan go hairidhe?*

Amhail ata Dia a coimhed na gcredeamhnacha le dhidean fein, d'eagla go gclaoifidhe jád le Satain, jno go rachadh ag an bpeacadh orra: is amhlaidh ſin an lion is ail les do ſciúrſadh, ni fhuil ſé aga ndighughadh amháin fa ghrás féin, ach maille ris ſin ata ſe aga dtoirbhert d'fhoiregin, & d'fhoirnert Shatain, aga mbualadh le doille, & aga dtélgean an'jndtind dhamainte mhallaighe, jondas go mbedis jna ſeruontaibh daortha don pheacadh go huilidhe, & arna gcur amach fa chomhair gach aon ruáthair, agas amais buairidh.

295. *Creud is seadh don chlauſa jno don mhbeagdhrudſa do chuireadh les: oir is leatſa an righe, anairt, & an ghloir go ſoith na ſaoighalaib biodh amhlnidh.*

Atamaid arar dteagaſg aris and ſo; gurab mhó ataid ar n'uirnaidhe arna gconda mhail ſuas le

neart, & le maitheas Dé, ina ler n'dóchas fein tuilleadh ele atamaid arar dteagaſg ar n'uile urrnaidhe do dhrud le hadhmoladh Dé.

DOMH. 44.

296. *Ne nach ceadaigheach maoin ar bioth diarraidh ar Dhia, acht an ni atá arna chomhchondamhail is in mbheag fhoirmſe?*

Ge ata ceadaigheach guidhe do dénam le foclaibh ele, & le modh ele: gidheadh is amhlaidh ſo is jnghabhtha a'níſe nach bhféd uirnaidh ar bioth Día do thoiliughadh nach gcuirthear, & nach légthear go ſoich ſo amhail éu riaghla do dhénamh guidhe go hiomchubhuidh.

ADTIMCHIOL FOCAIL DE.

297. *Nois atá modh an'ordáigthe do chuireamar romhaind ag jarraidh oraind labhairt, adtimchiol an ceathraimhthe cuid d'onoir, & do ſherbis Dé?*

Adubhramar ſo do bheth ar na chur and ſud: aghon, ſind d'aithne DE do bheth jna ughdar na n'uile mhaitheaſa, & ſind do ghloirfeadh amhaitheaſa, af hiréntachta, aghliocais, achumacht, ſe moladh, & le haltachadh: jondas go mbiadhgloir na n'uile mhaitheaſa jna ſhuidhe jna ſhochair fein.

298 *Ané*

298. *Ané nach ar chuir se riaghail ar bioth far gcombair ar an gcuidhse?*

Dlighid gach én mholadh ata aige isin scriobtur abheth againd arson riaghla.

299. *Ané nach fhuil ag an orrtha dhomhnaigh éní bheanas ris so?*

Ata; umaro an tan iarmaid a ainm do naomhadh; atamaid aga jarraidh so: aghon, aghlooir fein do bheth follus jna uile oibrighibh, jondas, go mbreathnaighthear é (mas maitheamhnas do bher sé do pheacachaibh) trocaireach no (mas dioghaltus jmreas é) ceart: jno (ma do choimhgheallas sé aní do gheall se da d'aoiníbh fein) firindeach: fadheoidh gach uile do chiam da oibrighibh siad d'ar n'dúsgadh da ghloireadh, & is se so moladh na n'uile mhaitheasa do thabhairt dó.

300. *Creud fadheoidh thionolus sind as as na nethibh sin do lamhaigheadh lind go soich so?*

A'ni: umaro, ata an fhírinde sén ag teagasg, & do chuireas fein siós ar tús gurab í so an bheatha shuithain; an t'aon Día firindeach thathair d'aithne, & aneoch do chuir se chugaind Iosa Criost esean aderim d'aithne; jondas go dtabhram a onoir dhligheach fein go daingean dó, & go mbiadh se ni he amhain jna thigearna ach maille ris sin jna athair, & jna shlanaightheoir: & go mbimis sa gcuairt jnar gcloind, & jnar serbhontadhibh dhósan: agas ar sin sind do choisreacadh, & d'or dughadh ar mbeathadh d'soillseochah aghloire.

Domh.

301. *CIA ſlighe le dtigthear go ſoich a-noireadſa do mhaith?*

Do ſhagaibh ſé afhocal naomtha ſein againd go ſoich an gcríchſe: oir is teagaſg Spioradalta é, mar dhorras égin ar abhfuilmid ag dul iſteach jna rioghacht neamhdhaſon.

302. *Cáit jnar bin jarrtha dhuinn an focalſa?*

Is na Scriopturibh naomhtha, agcomhchondaimhthear é.

303. *Ciondas is jnghnáthaighe, é jondas go bhfuighe tu tarbha as?*

Da ngabham é le teand perſuaſion, & dearbhdhóchas an chroidhe gan égcoſmhaileas, achtamhail an ſhírinde tainic anuas do bharr nimhe da deoirbheream ſinn ſein ſotheagaiſgthe dhó: da gcuiream ar dtoile, & ar nindtinde ſa umhlaſon: da gaoloigheam é l'er n'anam: maſe ar mbeth dhó arna chur én uair agcló inar gcroidhibh go mbia freamha ſáite aige jonta; jondas go dtabhradh ſé toradh amach iſin mbheathaidhſe: ſadheoidh maſe go b'foirmthear, & go gcoſmhailthear ſind do reir ariaghlaſon: ted ſé iſin ám ſin ſein do chum ſlanaigh dhuinn amhail do hordaigheadh é.

304. *Ané uach b'ſuilid na necheſe arna gcur jnar gcumhachtaibhne?*

Ni fhuil maoin dibh choidhche, acht is re Dia bheanas an'aile niſe adhubhras do chriochnughadh le grás a Spiorad ſein?

305. *Acht ané nach jndénta duinn dícheal*

&

& nach jontairgthe le gach uile ſtuider tarbha do dhénamh les aga léghadh, & aga eſteacht, agas aga ſmuaineadh?

Is indénta cheana, & chumhdaigheadh gach én duine é fein le léghoracht laoitheamhail go huaigneach, & ós an'uile ní thigeadh ſiad go menic abſ hochair achéle d'éſteacht ſermona go dícheallach abail abſ hoſcaoiltear teagaſg an tſlanaighe agcoimhthionol na gcredeamhnacha.

306. *Maſeadh atu tu ag aicheodh gurab lór, da léghadh gach duine é do lethoir jna thigh, muna comhchruindighidh an'uile maraon abſhochair achéle go coithchiond d'éſteacht an teagaiſg chédna?*

Is égin cruindiughadh abhail jnar geeadaighcach é is ſe ſo, antan ghebhthar comas.

307. *Ab'fedand tú ſo do dhearbhadh dham?*

Dlighid én toil an tighearna fóghnadh arſon dearbhtha dhuínú go hiomarcach, acht is amhlaidh ata gur furail ſé an tordughadhía ar a Eaglais fein neoch n'ar bhionchoimheda dhias no do thriur amhain, acht jna mbedis an'uile go coitchiond: ader ſé do bharr gurab é ſo én modh, & en cor ar adtógaibhthear & ar agcoimhédtar í: maſeadh biadh an riaghail naomhtha nemhbhriſteſe againd, agas na breathnaigheadh én duine gurab ceadaigheach dhó ghliocas do bheth aige ós ciond amhaigiſtir.

308 *Maſeadh nach égin bu achaileadha do bheth aguibherrnoracht na heaglaiſe, & ambheth roimpe?*

Is

Is egin mailleré mbeth and; an'eſteacht maraon, & an teagaſg ſin Chrioſt ataid do chur gc'ell do ghabhail as ambèlaibh le heagla, & le reuerens ar an adhbharſa an tí ata aga dtarcaiſneachadh, & les nach fiu, & dhiúltas an'éſtacht ata ſé ag tarcaiſneochadh Chrioſt, & aga ghearradh fein ó chommand na gcredeamhnacha.

309. *Ane gurab lór do Chriostaidh abheth én nair arna thegaſg ó bhuachaile fein ino andlighe and ſe an cúrſaſa chondamhail arfeadh abheathadh gu huilidhe?*

Is beag ſuarach tionoſgna do dhênamh muna mhaire thu go buan: oir is égin duinn abheth in'ar ndeſciblaibh do Chrioſt go ſoich dereadh no gan dereadh: & tug ſé anoificeſe do miniſtribh a Eaglaiſe dar dteagaſgne ina aít fein, & ina ainm.

ADTIMCHIOL NA SACRAMENTE.

DOMHNACH. 46.

310 NACH *bfuil meadhon ele on fhocal le gcomaoinigheand Dia éſén rinde?*

Do chuir ſé na ſacramente mailleré ſermonachadh a fhocail.

311. *Creud é an tſacacrament?*

Comharrdha faicſeanach amuigh dheaghthoile Dé oraiod, neoch ata ag fioghrughadh graſa Spioradalta le ſuagheantus faicſeanach do ſheluighadh,

ghadh, & do, dhaingniughadh geallta DE inar gcroidhibh: jondas, goma fearde do chomhdhaingeneocha bfirinde.

312. *An bfuil an oirradſa do bhriógh, & do nert iſin tſuagheantus ſhaicſeanaigh; jondas, gobfedan ſé na coinſiaſa do dhaingniughadh andóchas an tſlanaighe?*

Ni fhuil ſin aice dhi fein gan amharus, acht do dheoin, & do thoil DE arſon gur hordaigheadh les í gus an gcrichſe.

313 *Os obair airidhe an Spiorad gheallta Dê do ſhelughadh inar gcroidhibh ciondas ata túſa do thabairt ſo dona ſacramentibh?*

Is ſada, & is adbhal an teadardheallughadh ata eatorra ſin: oir is ar an Spiorad naomh fhearus na necheſe dariribh; aghon, na croidheadha do ghluaſacht, do bhogadh, & do maothughadh. nahindtinde d'foillieochadh, na coinſiaſa do dhéneamh ſamach; jondas, go n'dleaghar aní ſin uile do bhreathnughadh abheth ina ghniomharuidhe dhóſan, & ambuidhechas do thabhairt dó gan amholadh do chur íul ele: gidheadh ní loighide ghnáthaigheas Día na ſacramente mar bhalla meadhonacha, & go guireand ſé jad gus an tarbha do chiothar dhó ſein, & go dén ſé ſin ar mhodh; jondas, nach beartha maoin ó bhrígh an Spiorad.

314. *An b'fuil tú ag breathnughadh nach iſin element a muigh ata briógh na ſacrament jata, ach gurab ó Spiorad DE ata ſé agſruthſhileadh, & agttachtgo lér?*

Is amhlaidh ſin bhreathnaighim: amhail; umaro, budhthoileach les an tigearna abhrígh & a'nert fein do nochdadh le orghanibh no le ballaidh ſrcaſthail do chum na críche gus ar ordaigh ſé jad a'ní ata ſé do dhénamh go demhin ar mhodh jondas nach ber ſé maoin ó bhrígh a Spiorad fein.

315. *An bfédand tú an tadhbhar as an'dénand ſé ſin d'jndiſin damh?*

Fédaim ata ſé: vmaro, ar angcorſa acuidiughadh ler nanmhfhainde, & agabhail aice: oir da mbimis vile Spioradalta, mar aingle do fhédfamaois é fein araon, & aghráſa d'amharc go Spirodalta, acht ó tamaid arar dtimchiolladh les an mheallſa an chuirp thalmhaidhe, ata fedhem againd ar fioghraibh no ar comharrdhaib; neoch do fhédfadh ar modh egin talmhaidhe ſcalmhadh na necheadh Spioradalta, & neamhdha do thabhairt duinn; oir ni fédmuid ar modh ele teacht chuca, no rochtain orra, ata tabacht duinn maraon ar n'uile chédfaidh do bheth arna gcleachtadh jna gealltaibh, jondas, goma ſcarrde do chomhdhaingneochaighthe dhuinne jad.

DOMHNAC. 47.

316. *As firindeach gurab vime ſin do hordaigheadh na ſacramente le Dia, da mbeth jna gcuidiughadh ar bhfeadhmaidhne nach dligeach adamnadh go tuillteanach arſon vaibhreachais an tí bhreathnaigheadh go bhſedand ſé a bheth jna bhfhégmhais, amhail neche neamhégeantacha?*

Is

Is dligheach ar gach én mhodh; & ni is mô da seachna éneoc do dheoin an gnáthughadh mar nach biadh abfhédhem air, ata sé ag dénamh tarcaisne ar CHRIOSD ag díultadh aghráis, & a cur as, & ag mùchadh a Spiorad.

317. *Ach creud andóchas ata as na Sacramentibh do dhaingniughadh ár gcoinsiasa, & creud é dearbhthadh an tsamhdais, & an daingnighe fhédir do chomhghabhail do ní ataid na daoine olca, & maithe maraon aga ngnathugadh go coitchiond?*

Ge do chuirdis na daoine aingidhe maithe, & gráfa Dé, ata arna s'urail orra is na sacramentibh (amhail aderaind) do nemhfinî, an mhéd bheanas ríu fein: gidheadh ni chriochnaighear ar aſhon fin gan ambhridh fein & a nadvir d'anmhuin isna sacramentibh.

318. *Cia an modh maseadh, & cuin leanas briógh na sacramenteádh anghnáthughadh?*

An tan ghabham jad le credeamh ag iarraidh Chriosd jonta amhain, & aghrás.

319. *Creud fa nabair thú gur b'in jarrtha Chriosd jonta?*

Artúsa ag tuigse nach jnghreamaighthe, & nach ion leanta ris na comharraighdhaibh faicseanach: jondas go niomhaigheam, no go smuaineam slanugh; aghon; briogh an ghrásа do bheth játa jonta, acht is mó is jnghabhtha dhuinn an comharrdha an'áit cuidighe; jondas go n'dírgheadh sé sind go dîreach go Criosd ar mbheth dhuinn ag jarraidh ar n'ardaoibhnis, & ar slan-

aighe dhaingin and.

320. *O do jartharr credeamh do chum a ngabhala; & a nghnáthaighe; ciondas ader tú ad tabhairt dûinn do dhaingneochadh ar gcredimh; jondas gó ndénnand siad sind ni as sbiondamhla, ino do bhimis go soich so adtimchiol geallta DE.*

Ni fóghnand an chredeamh do bheth èn nuair arna tiondsgna jondaind muna bheathaighth'ar, & oiltar jondaind é do ghnath, & muna mhèdaighar ni is mô, & ni is mô gach laoi jondaind e: ar an adhbharsin do hordaighdadh na Sacramente les an tighearna da beathughadh da sbiondughadh, & da tógbhail suas a'nairde, a'ní ata Pól do chomharrdhughadh antan ader se tabhacht do bheth jonta do dhaingnighadh, & do shelughadh geallta DE.

321. *Ach nach comharrdha neamhdhóchais so, gan chredeamh daingean do bheth, againd angealltaibh Dé?*

Ata so agnochthadh gan amharus anmhsainde an chredimh da bhfuilid cland DE fein fósgo tind, gen go scuirid uime sin gan ambheth credeamhnach: ge taid fós ambeag chredeamh neamhf hoirse: oir an gcem aitreabham an domhansa, ataid fuighil nemdhòchais ag anmhuin do ghnath inar bfheoil, nachfedmaid do chur aiste ar modh ele, ach le gnath shaothar, & dul arar n'adhaidh go soich dhereadh ar mbeathadh ar sin is egin duinn dul arar n'aghaidh ni is sia.

DOMH. 48.

322. *A lion ataid Sacromente na heaglaise Crioshaidhe?* Ataid

Ataid dias argach eu mhodh neoch is coitcheand a nghnáthughadh ameafg an uile Chriofhaighe.

323. *Cia hiad fin?*

An baifteadh, & a naomh fhuiper.

324. *Ach creud an cofmhaileas, & an t'égcofmhaileas ata aca eatorra fén?*

Ata an baifteadh againd amhail dul ifteach eginifin eaglais: oir ata fiadhnaife againd andfon ar mbeth dhuinn jnar n'allmharachaibh, & jnar gcoicreachaibh ar mhodh ele ar ngabhail anois adte aghlach De, do chum go mbreathnaighthe fiud ameafg alucht tighe: & ata an truiper ag fiadhnaifiughadh Dia do bheth dathoirbhert fein duinn ag beathughadh ar n'anmand.

325. *Do chum gomadh foilleridhe do bhiadh abhfirinde araon duinn, lamhaigheam jna dtimchiol araon fo leth; artús cia é feadh an bhaifhdigh?*

Ata da chuid aigefin: oir fioghraighthear maitheamhnas na bpeacadh, & an aithbhreth Spioradalta and. Domh. 49.

326. *Creud an cofmhaileas ata ifin uifge ris an nuethibhfe; jondas go daifeanand fe jad?*

Is gné nighe maitheamhnas na bpeacadh neoch fe nglantar ar nanmanda on falcharaibh fén amhail do nighthar les an uifge falchar an chuirp.

327. *Creud ader tú adthimchiol na hauth bhrethe?*

An mhéd gurab é athofhachfa márbhadh ar naduírene, & adereadh ar mbeth jnar gcreatuíreadha madha: ata fioghar an bháis arna chur fa'r gcowar andfon: an mhéd go gcuirthar an tuifge

t'uiſge arar gceand ach fioghair na naoidh beathadh and ſin; an méd nach fuilmid ag anmhuin ſa n'uiſge arar mhbhathadh, ach go bfhuilmid ag dul ſaoi re moment, amhail ſaoi fheart, jondas go dtiſeam as, no anuachtar go luath.

328. *An bfuil tú ag breathnughadh gurab é an t'uiſge nighe an'anma?*

Ni ſhuilim choidche: oir dó budh ègcneſda an'onoirſe do bhreth ó ſhuil Chrioſt, neoch de doirtadhe ſa nadhbarſin, do chum ar mbeth dar nuile ſhalchar arnaglanhadh le, go ndenadh ſi ſind glan nemhſhalach abſhiadhnaiſe Dē: & atamaid ag mothughadh tarbha anghlanta go demhin, antan chrathas, & choimhleas an Spiorad naomh ar gconſiaſne les an ſhuil choiſraca ſin: acht ata ſhelughadh ſin agind iſin tſacrament.

329. *Ané nach fhuil tu ag tabhairt neach ele do n'uiſge, acht abheth ina fhioghair na nighe Spioradalta.*

Is amhlaidh aithneochum abheth ina fhioghar jondas go bfhuil an fhírinde ceangailte les maraon: oir ni fhuil Dia ar mbheth dhó ageallhadh athioghlacadha dhúin d'ar meallhadh: ar an adhbhár ſin is demhin maitheamhnas na bpeacadh, & naoidheacht beathadh do bheth arna bfhuirail oraind, & arna ngabhail lind iſin mbhaiſteadh.

330. *An bfuil athabacht fén ag an grás iſin'uile go coitchiond?*

Ni fhuil; oir atái lmóran ar mbeth doibh ag drud an roíd rompa fein; ag tabhairt ar abheth nemhthar-

nemhtharbhach doibh; uime sin ni thiocsa athoradh, ach do chum na geredeamhnach amhain: gidheadh ni fhuil maoin da haithle sin dul do naduir na Sacramente.

331. *Achd c'áit as adtig an aithbhreth?*

O bhás, & ó eserghe Chriost araon: oir ata an bhrighse jna bháson; go gcésthair ar sean duine trisin, & go n'jodhlaicthear ar modh egin locht na naduire fuil chinneas se ni is mó jondaind: acht an mhèd go n'aithfhoirmthear sind anaoidheacht beathadh do thabhairt umhla d'fhirénthacht DE is do thighlachadh na heseréghe sin.

332. *Ciondas bhearar na tioglaice, & na maitheasa dhúinn trés an mbaistadh?*

An mhéd muna dearnam na geallta ata arna dtairgse dhuíun andsin nemhtharbhach le n'diúltadh go bfhuilmid arar gcludadh le Criost, & go fhuil a Spiorad arna thioghlacdadh dhuínn.

333. *Ach creud is jn dénta dhúinn jondas go gnáthocham an baisteadh go laghamhail?*

Ata ceart gnáthugadh an bhaistidh arna chur agcredamh & anaithridhe: aghon, ar tús sind do bhreathnughadh ar mbeth dhuínn arar nglanadh ó gach uile shalchar le fuil Chriost gurab toileamhail le Dia sind, & gurab é ar mbheatha aige: jna dhiaidh so sind sein do mhothughadh a Spioradson do bheth ag aitreabh jondaind, & sind da thaisbeanadh sin le hoibrighibh amuigh abfhochar dhaoine ele; & gan sind dar cleachdadh sein asmuaineadhaibh marbhaidh na seola, achd an'umhlughadhsirentachta DE.

DOMH.

DOMH. 50.

334. *Aſe go bſhúilid na necheſe arna n'iarraidh do chum gnáthaighe laghamhla an bhaiſtigh; ciondas do njthear lind an chland beag do bhaiſteadh?*

Ni hégin do ghnáth credeamh, & aithridhe do dhul rés an mbaiſteadh; acht is ann jarrthar jad ona daoinibh ele amhain, neoch is aibel anois tré aois da ngabhail, & da dtuigſe araon: ar an adhbhar ſin is lór da dtughadh an chlandbheag amach bríogh, & toradh an bhaiſtadh jar dteaſadh doibh go hois fhoirfe.

335. *Nach bſhédand tú a nochtadh le réſún gan égcneaſtacht ar bioth do bheth iſin ní ſin?*

Fédir; da ndeonaighthear fós ſo dhamh; gan an tigearna d'ordughadh maoine ata aſaontadhach re réſún: oir an mhéd go bfhuil *Maoiſe*, & an'uile Phaith ag teagaſg gurab é an timchioltеaſcadh combarrdha na haithridhe, & fós gurab é Sacrament an chredímh le teſdis *Phóil*, ach gidheadh do chiamaid nachar chongaibh ſe amuigh an chlaunbheg uaidhe.

336. *Acht; anè gurab inlégthe an chlandbheag anois gus an mbaiſteadh les an adhbharſin fein do bfiu, & do bhi ar buil iſin timchioltеaſcadh?*

Is inlégdhe choighche les an adhbhar chédna; an mhéd go fhuilid na geallta do rinde DIA jar n'uair don phobul Iſraelta arna gcoitchionnchadh anois trés an'uile chrninde.

337 *Ach nach fhuil tú cruindeochadh as ſo, gurab inghnáithagh an comharrdha mataon?*

Ge

Ge be ghêrrandſaigheas roimhe, & jnadhiaidh go maith, to bher ſé dear a níſo do leanmhvin: oir ni dearna Crioſt dhíne lucht comhparta ar an ngras ſin tugadh roimhe d'iſrael ar angcunnradhſa jondas go mbiadh ſé ni budh doirche dhuínn ino ar modh ar bioth arna loighadhughadh, acht do chum go madh ſaibhride, & gomadh móide do dhoirtſedh ſé oraind é.

338. *Maſeadh an ſaoleand tú máſé go mbacar an chlandbheag on mbaiſteadh go dtéd ar aſhon ſin ní ar bioth do grhás Dé, jondas go bfédfaidh aragha gur beaghadh é le teacht Chrioſt?*

Ata ſin go demhin arna fhoſgladh go ſoillar: oir ar mbreth an chomharrdha vaind (neoch do fhiadhnaiſigh trocaire, & do chomhdhainguigh na gcallta do bfiu móraon) do bhiadh d'ar n'díth comhſhurtacht oirrdherc do mealadar na ſeann daoin.

339. *Maſeadh is amhlaidh ata tú ag tuigſe: O do bail le Dia iſin tſeantiomna (do chum gó nochtfadh ſé é fein ina athair na cloinde bige) geallta an tſlanaighe do bheth ar na gcur agcle & arna ngrafadh le comharrdha faicſeanach ina gcorpaibh: do budh nemhdhionghmhalta: da madh lugha do daingneochadh do bhiadh ag na daoinibh credeamhnacha, dés teachta Chrioſt: an mhéd go bfuil an gealladh cédna arna ordughadh dhuínn do bhi n'uair égin dona haithribh, & go dtug Dia comharrrdha aghradha, & a mhaitheaſa ni is ſoillaire dhuínn jna tug ſé dhoibhſon.*

Is amhlaidh ſin thuigim: & do bharr ar ſo;

os follus ni is lór briógh, & ſubſtainte (amhail aderaind) an baiſtigh do bheth coitchiond do na leanbaibh da n'diultaighe an combarrdha dhoibh, neoch is iochtraigh na an ſhírinde: go ndéntaoi an tuil égcoir orra.

340. *Cia ſeadh an cundraidh lenab ionbhaiſtigh na lenimh?*

D'ſiadhnaiſiughadh gurab jadſon oighreagha an bheandaighe do ghealladh do ſhíol na n'daoine gcredeamhhacha, do chum (jar naithne ſírinde an bhaiſtigh dhoibh ar dteacht go haois ſhoirſe dhoibh go dtuigidaois toradh as, & go dtabhradhdaois arís amach é.

DOMHNACH. 51.

341. *Rgeam thairis gus an tſuiper, & ar tús do b'ail lium afhios d'fághail vaid creud aſheadh?*

Is ar an adhbhar ſin do hordaigheidhe le Crioſt é do chum go dteagaiſghadhe ſé ſind ar nanmanda do thógbhail an'dóchas na beathadh ſuthaine le comaoineochadh a theola, & afhola fein go ndénadh ſé ſin dearbhtha.

342. *Ach creud as abhfioghraighear feoil no corp an tighearna les an aran, & afhuil les an bfión?*

Tengaiſgthear; umaro as ſin ſind cia an bhríogh ata ag an aran a n'oileamhain na gcorp do chongmhail ſuas na beathadh latharrdha: an bhrióghchédna do bheth ag corp an tighearna do bheathughadh na nanmand go Spioradalta: & mar mthear mear chroidhe na ndaoine les an bhfion athchumdhaighear amb riogha, & amhail ſpiondai-

ſpiondaighear an duine go lér lés: gurab amhlaidh ſin ghabhthar na gnátha cédna le'r n'anmandibh ó fhuil an tighearna.

343. *Maſeadh; ané go bhfuilmid acaitheamh chujrp, & fhola an tighearna?*

Is amhlaidh ſin thuigim: an mhéd gurab andſan ata vile dhóchas ar ſlánaighe arna ſhuidhiughadh, & go n'aireamhthear dhuín an u'inhſa do rinde ſé do n'athair; amhlaidh, & go madh linde fein í: is égin aſhelbhughadh, & amheladh lind: oir ni fhuil ſé acomaoineochadh a mhaitheaſa fein rind ar modh ele acht an mhéd ata lé da thabhairt, & da dhénamh ſein duinn.

344. *Acht, ané nach dtugſe é fein duinn antan do chuir ſé é fein fa chomhair an bháis, & do fhulaing ſé é go deonaigheach, jondas (ar mbeth ar ar ſaoradh dhuínn ó bhreatheamhnas an bháis) go redhigheadh ſé ſind re athair?*

Ata ſin firindiach go demhin: ách ni lór duínn ſin gan ſind anois da ghabhail, jondas go bfédſadh briógh, & torhadh abháis rochtain oraind.

345. *Ach nach agcredeamh ata modh aghabhala a coimhſheaſamh?*

Admhuim gurab and: & atam aga chur ſo ina cheand maraon, gurab vime do nithear ſin an gcen chredmid nihe, amhain a dhul d'ég do chum go dtealairgeadh ſé ſind on bhás & a eſérghe do chum go gcoſnadh ſé an bheatha ſhuthain dúinn: ach maille ris ſin an gcen aithneocham abheth ag aitreabh jondaoind, & ar mbethne ceangailte rioſan les an ghnéaonachta ſin, & com-

aind le bfuilid na buill ag leanmhuin, & abhfaſtodh re gceand, jondas go bfuilmid inar lucht parta auile mhaitheaſon le tioghlachadh na haonacht.

DOMHACHN. 52.

346. *Né gurab trés an tſuiper d'én chnid atamaid ag faghail an chomaonigheſe*

Ni headh cheana: oir ata Crioſt fos arna chomhaoineochadh rind (le teſtis Phòil) trés an Seoiſgel: & is cneaſta ata Pól aga theagaſg ſo an tan chluindeam ar mbeth fein inar gcnaimh da chnamhaibh, & inar bfeoil da fheoil gurab eſean an'taran béo t'anaic anuas do bhárr nimhe do bheathugaadh ar nanmand; gurab áon find maille ris amhail is áon eſan ris an'athair & agcoſmhaileas ſo

347. *Creud ghébham do bhárr as an tſacrament, no creud an tuilleadh tarbha ata ſe do thabhairt chugaind?*

Ag ſo ſein, umaro, an mhéd go comhdhaingnithear, & go médaighear dhúinn an comaoineachadhſa adubhras: oir ge ata Crioſt arna thabhairt dhuínn iſin tſoiſgel, & iſin mbaiſteadh maraon, gidheadh ni ghabhmaid go huilidhe é, acht a gcuid amhain.

348. *Maſeadh creud ata agind a Symbol no agcomhairtha an arain?*

Corp Chrioſt amhail tugadh én vair an jobajrt é dar ſiothchainachadh re Dia gurab amhlaidh ſin anois ata ſe arna thoirbhert dhuínn maraon, do chum go mbiadh adherbhfios againd gurab rind bheanas an tſiothchain.

349. *Creud*

349. *Creud ata agcomharrdha no a Symbol an fhiona?*

Ata: amhail do dhoirt Crioſt én vair afhuil fein a n'dioluidheacht an bpeacadh, & a luach ar gceandaigh, & ar ſaortha: gurab amhlaidh ſin anois ata ſe aga ſhíneadh, & aga tabhairt dhúínn re hibhe, do chum go mothaigheam an toradh dhligheas rochtain chugainn di.

350. *Do rer na bfreagradhſa ata agad, ata ſuiper naomhtha an tighearna ag'ar gcur arís do chum abhais, jondas go mbiadh comaoineochadh a bhriogha againd?*

Ata choighche: oir do chriochnaigheadh an'én jodhbairt ſhuthain andſin, nëoch budh lór, & do fhoghain d'ar ſlanughadh; vime ſin ni fhuil maoin d'ſuigheal, ach ſind da mhealadh & da ſhealbhughadh.

351. *Maſeadh ni do chum na crícheſe do bordaigheadh an tſuiper, aghon, do thoirbhert cuirp a mbec fein do Dhia athair?*

Ni headh jdir: oir is aige fein ara an urraimſe, os ſagart ſuthain é, & is ſe ſo ataid afhocail fein do thuaidhmughadh, an tan ader ſé, gabhaidh, & ithaidh: oir ni fhuil ſé ag tabhairtaithne and ſin corp a mbec fein do thabhairt an'iodhbairt dó, ach ſind da ithe, & da chaitheamh amhain.

DOMH. 53.

352. *Creud ſa bhfuilmid agnáthughadh dá chomharrdha?*

Do chuidigh an tighearna ar nanmſainde and

an ſin, do chum go dteagaiſgeadh ſé ſind ni budh ſoillere; abheth fein ni he amhain ſna bhiadh d'ar naumandibh, ach maille ris ſin ina dhigh, deagla go ſiream én chuid don bheathaidh Spioradalta an'aít ele, acht andſon amhain.

353. *And dlighid an'vile agcothrum angnathughah araon gan edirbhreatheamhnas?*

Is amhlaidh ſin ader aithne Chrioſt, ó dtul égcoir aidherb do thabhairt ar maoin do bhreth vaithe ar mhodh ar bioth.

354. *An bhfuil againd, acht comharrdha na dtioglacadh ſin adhubhras iſin tſuiper d'ênchuid, ſna bhfuilid na tioghlaice fein arna dtabhairt dhuínn da riribh?*

Os ſé ar dtigearna Crioſt an ſhírinde fein, ni hinghabhtha amharus go gaoimhlionfaidh ſé na gealta tug ſé dhuínn and ſin; ar ſin ni hamhairſeach lium amhail ata ſé ag fiadhnaiſiughadh le foclaibh, & le comarrdhaibh go ndén ſe lucht comhparta dhíne ar a ſhubſtaint fein, jondas go gcomhſháſam maille ris an'én bheathaidh.

355. *Achd, ciondas is fhedir ſo do dhénamh, ar mbeth do chorp* CHRIOST *tar neamh, & ſinde fós ar talmhain ar d'eoraigheacht?*

Ata ſe aga dhenamhſo le bríogh jongantaigh, mhiorbhuiligh, ſhécredigh a Spiorade ſein, da nach deacair na nech ata anjonadaibh ſad ó chéle do chur abſhochair a chéle.

356. *Maſeadh ni hiomhaigheand tú an corp do bheth jatu iſin aran no an fhuil iſin cupa.*

Nj jmhaigheam choighche, acht is mó thuigim

uigim mar ſo, jondas go ſelbheocham firinde na comharrdha, gurab égin ar nindtinde do thogbhail an'aird ar neamh, amball abſ huil Crioſt angloir athar, & jna ſhlánaighthcoir: & aderim gurab égcoir, & gurab diomhaoin do jarrthar é iſna duílibh talmhaidheſe.

357. *Do chum go gcruindeacham ani adubhras ata tu dearbhadh da ní do bheth iſin tſuipper; agon, aran, & fion, neoc do chiotar les na ſuilibh, greamaighthear les na lamhaibh, blaistear les an mbeul, ina dhiaidh ſin Crioſt le mbeathaighear ar nanmanda don taobh ſtigh (amlaidh marbhvdheadh) le beathaidh chorportha fein?*

Is fior ſin, & is jontuicthe ſo go ſoich ſin go bfuil eſerghe arna dearbhadh dhuínn and ſin, ar bfaghail orniſe duínn mar bhudheadh go bfuilid, fein ag faghail chomhaoinighe do chomharrdha na beathadh.

DOMH. 54.

358. *CReud bhias jna thoradh direach laghamhaile don tſacramentſe?*

Mac ſamhla anech ata Pòl do dheſiniughadh, & dfoill ſiughadh; aghon, duine da chéſnughadh, & da dhearbhadh fein ſuil téd chuice.

359. *Creud randſaigheas ſe iſin dearbhadh ſin?*

An bfuil ſé jna bhall ſhirinneach do Chrioſt.

360. *Creud iad na hargumente le dtig ſe ſe go fios aneach ſin?*

Da raibhe aithridhe, & credeamh firindeach aige: da raibhe gáol achomharſon aige le chroidhe: da raibhe juntinn ghlan aige O gach

uile

vile fhuath, & dhroch thoil.

361. *An bfuil tu diarraidh isin dnjne credeamh, & grádh foirfe?*

Is jomchubhaidh go dèmhin ambeth araon fallan jomshlan O gach vile chelg, acht is diomhaoin jarrthar foirfeacht coimhcheart is nach fedfaide ní ar bioth dhiarraidh: an méd nach bfedir anoiread sin dfaghail feast vadh nduine: ar an adhbhar sin do budh diomhaoin do bhiadh an Sacrament arna hordughadh, muna bheth neoch ar bioth re ghabhail, ach duine foirfe.

362. *Maseadh ní bfuil a neamhfoirfeacht ata fos jondaind agar mbacadh do dhul?*

Acht is mo is inghabhtha; dá mbeam vile foirfe, nach, biadh gnathughadh no tabhacht ar bioth ag an tsuiper inar measg, neoch do dhligheadh abheth ina cuidiughadh d'ar neamhfhoirfeachtne.

363. *Ané nach bfuil crioch ele ordaighthe ag an Tsacramentse do bharr?*

Is comhairdha, & is suaigheantus mur bhudheadh ar n'admhala maraon jad: oir atamaid agadmhail ar gcredimh abfochair dhaoine ele: & atamaid ag siadnaisiughadh aon chomhthoil chredimhe do bheth againd agcriost.

364. *Da dteagmhadh den neóch tarcaisne do dhenamh fa gclea'chtadh, creud is indeanta ina dtimchiol?*

Do bin' bhreathnaighthe so go tuilltenach abheth cám lùbach ag sénadh Chriost a bfirinde anti ata mar sin do bhriogh nach su les é sen da-

d'admhail abheth na Crioſtaighe, is nemdhiongmhalta é re aireamh ameaſg na gcrioſtaigheadh.

365. *Ané gurab lór angabhail én vair amhain rer nvile bheathaidh.*

Is lór gan amharus èn bhaiſteadh, jondas gurab nemhcheadaigheach a jarraidh, no dhenamh aris, acht is contrairdha do ſin modh an tſuiper.

366. *Creud é an teadardheallughadh ata eatorra?*

Ag ſo é; ata an tigearna ag'ar ngabhail jnar macaibh ochta & agar mbreth iſteach jna eaglais fein trés an mbaiſteadh, jondas mbimis aige ó ſin amach nar lucht tighe, tarés ar ngabhala dó ina bhuidhin: ata ſe ag fiadhnaiſiughadh gnath chúraim do bheth aige adtimchiol ar noileamhna trés an tſuiper.

DOMHNACH. 55.

367. *Né go mbeanann freaſdal an bhaiſtigh, & antſuipar ris anuile go coitchiond?*

Ni beanann feaſt: acht is les na daoinibh da dtuca aithne dhenamh teagaiſg go coitchiond na cotcha ſin go hairide: oir ataid na necheſe ar a gceangla a bſochair chéle do ghnáth an'eaglaiſe do bhuachaileacht, no do ſherbhiſiughadh le teagaſg an tſlunaighe, & an tſacramenteadh do ſhreaſdal.

368. *Bfedar leat a'níſe do dhearbhadh dhamh le fiadhnaiſe an Scriopturſ?*

Do thug Crioſd aithne da Apſtolaibh do dhenamh baiſd, ag tabhairt an tſuiper ,amach; do

iarr se oraind a esiomlair do leanmhuin, & aderid na Suighsce ar mbeth dó aga roind, go dearna sé sein oific Ministir choitchiond.

369 *Ane go n'dlighid na buachaileadha rer taobhadh an seadhmantasa ann gach aon ait, & gan togh do legean chuice?*

Méd bheanas ris an mbaisteadh, do bhriogh nach dtabharthar aniuh é, ach do chloind bhig, ni bsuil eadardhealughadh and: acht is ju bhethe don Ministir saicilleach isin tsuiper; gan, a sineadh do neoch, is sollus do abheth nemhdhiongmhalta.

370. *Creud vime sin?*

Do bhriogh nach dentaoj é abségmhais scandaile, & tsalchair na Sacramente.

Ane nach budh dhiongmhalta le Crioss Iudas ar gcombaoineochasa ar mbeth nemhdhiongmhalta dhó?

Admhuim ar mbeth da ajngidheacht folaigheach fos: oir gen go raibhe si an ainmhfios do Chrioss, ni tanaic si asoillse, & abfios daoine.

371. *Maseadh creud do nithear ris na cealgoraibh?*

Ni sedand an buachaile agcur t'ar anais, mar dhaoine nemhdhiongmhalta, ach dlighidh sé sineadh do chur jonta, no go bsoillsigheadh Dia anolc jondas gomadh sollus do daoinibh é.

372. *Creud mas aithnidh dó sein, jno ma do ghébhadh se rabhadh neoch do bheth nemhdhiongmhalta?*

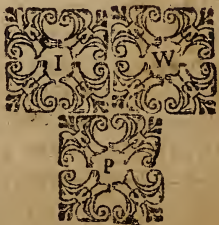
Ni lór sin go demhin da gcur ar gcúl on gcomhao-

mhaoineochaſa, muna tig fios; & tuigſe laghamhail, & breatheamhnas na Heaglaiſe maille ris.

373. *Maſeadh is égin ordughadh daingean guibhernorachta do bheth is na Heaglaiſibh?*

Is firindeach ſin: oir nj fédir ar modh éle am-bheth modhamhail deaghbhéſach, no arna ſuidhiughadh go laghamhail: & is ſe ſo an modh; foirfidh no ſeanora do togha, do bheradh breatheamhnas ar deaghbhéſaibh, & ar mjbhéſaibh, & do dhenadh coimhed, & gnáth fhaire fa ſcandailibh do ſheachna, & an lion is aithnidh doibh gan a mbeth aibel jomchubhaidh do ghabhail an tſuiper ar módh ar bioth; & nach mo fédir a ngabhail chnice muna ſalchar an Tſacrament, jad ſin do thelgean amach on gcomaoineochadh, finit.

Don rígh ſhuthain, nemhthruailligheach, neamhfhaicſinach, do DHIA ghlic amhain, onoir, agas gloir go ſaoghal na ſaoghal, biodh amhlaid. 1. TIM. 1. 17.



VR-

ROIMH TSEARMOIN.

ADHE bhiothbhuain & a Athair is mó trócaire, atamaoid aga admhail, & ga thuigsin and so abfiadhnuise do chumhachtadh diadhasa, go bfuil maoid vilé, & gach aon dînd leath ar leath inar peacthachaibh truagha anbfanda arar ngeineamhain, & ar ar mbreith, & arar noileamhain, & ar ar naltrum apeacadh, & anainmein, & anurchoid, & anaingidheacht, & anolc imharcach. Oír atá anfheoil, & na cuirp, & toil na gcorp ré cheilé ag troid & ag teand chathughadh anadhaidh ar nanmand, & ar Spiorad do ghnath, & tig da bhridh sin duínd, bheith ag brisead, & ag buan rébadh haitheantadh naomhtha neamh fhallfasa, & do thoile diadha in gach vair, & ingach aimsir da dtig dhúind, & da reir sin ag tuilleadh bháis, & dhamnaidh dhúind do reir do cheirt bhreitheamhnuisse damadh ceirt bhreitheamhnus bhudhail leat do dhenamh oraind. Gidheadh a Athair neamhtha an mhéid, & go bfuilmaoid diumbach dhind sein anois ar son na peacadh do rindeamar go ro vathmhur anadhaidh do thoilesc. Atamaoid ag denamh aithreachais, & aithridhe neimh chealgaidhe jondta sin anois do rér do thoilesc Athighearna, & a atamaoid go lánumhal agad ghuidhesc anainm, & anonoir do Mhic inmhuin Iosa Criosd do thrócaire & do thromghrásá do dheonachadh dhuind. Agas do

Spiorad

Spiorad naomhtha do neartughadh, & do mheudughadh indaind, & ar nuile pheacadh do mhaitheamh dhuind. Iondas ar dtuigsin duind ar locht, & ar lán vrchoide, & ar ndroch ghniomhartha ó iochtar, & ó inmheadhon ar gcroidheadh go bfedmaoid ó so suás ar dtoile pheacthacha do mharbhadh, & do mhór mhuchadh, & ni he sin amhain acht deagh oibrighthe do dhenamh jna naít, & ina nionadh go himchubhaidh, mar is fearr tig red thoil mhoir bheandaidhese, & ni har son mhairheas ar noibrightheagh fein sin an la bhudh fhearr iád, acht ar son thuillteanais, & thrôm vmhla, & páise, & peandaide do Mhic mhorchumhachtaidhse Iosa Crioso ar naon slanuightheoir, neoch tugabhairse mar ofrael, & mar iodhbairt ar sgath peacaidh na ndaoine: & atá adheirbhsheis againd nach dtultand tú dhuind sa en ní da niarrmuid ort anainm, & anonoir an Mhic sin, & atâ do Spiorad naomhtha aga dhe arbhadh dhuind inar gcoinsianshuibh gurab tú ar Nathair trén trocuireach, & go bsnil an mhéidsin do ghradh agad oraind do chland ar son Iosa Crioso nach eidir lé hénni do ghrásha naomhthasa, & do chaibhneas aithreamhail do tharraing vaind. Duitse vimé sin a Athair neamhdha neart chumhachtaidh maille ris an Mac mormiorbhuileach, & ris an Spiorad neimh meirbh naomh biodh gach vile onoir, & ard ghloir anois, & tré bioth sior.

BIODH AMHLAIDH.

OR-

Noir & adhmoladh, glóir, & gnathbhuidheachas duitſe a Thighearna, & a Dhé na nuile chumhacht, & a Athair neamhdha, neamhmeaſarrdha, ar ſon thuile throcaire, & do chaibhueas charrthanáigh, do nochtas, & do ſhoillſidhis oraind, mar do dheonaidh do mhaitheas gráſamhail, led thoil throcairigh fein, ſinde do thogha dó chum ar ſlánuighe, roimh thoſach an tſaoghail, & aleithed oile ſin do bhuidheachas duit, ar ſon ar gcruthaidhe, do reir coſmhulachta fhioghrach fein, & ar ſon ar ſaortha lé fuil fhiornaomhtha do Mhic mhorghrádhaidh fein, ſa nám arabhamur damanta go huilidhe, & ar ſon gur bheandaidh thú ſind, led Spiorad naomhtha, abſoillſiughadh, & a dtuigſin do bhriathar mbithbhuanſa, & ar ſon cuidighe, & chumhanta lind, nar nuile fheidhm, & riachtanaſaleas, & ar ſon ar bfuaſglaidh ó gach vile chuntabhairt chuirp & anma, & ar ſon ar gcombſhurtachta go cairdeamhail, nar nuile amhgharaibh, & ar ſon ar bfulaing abfad daimſir gán dioghaltus ar peacadh do dhenamh oraind, Acht ag tabhairt aimſire fada rè haithrighe dhuínn. Agas mar thuigmaod a Athair is mó trócaire, na tioghluiceſe adubhramar, dſaghail duínn od mhaitheaſſa amháin, mar an gcedna atámaoid gudghuidhe anainm do Mhic inmhuin Iosa Crioſd, do Spiorad naomhtha fein do dheonachadh dhúin, as go madh edir lind do ghnáth, bheith ag tabhairt bhuidheachais duiſte

duitſe, ag ſior leanmhuin na firinde, & ag ſaghail comhſhurtachta vaitſe, nar nuile dhoghruindibh, & dhocamhlaibh, a Thighearna daingnidh ar gcreidcamh, & ſadoidh é niſa mó, adteas, & angrádh mar dhlighmaoid duitſe, & dar gcomharſandaibh, na ſuluing duinn a Athair ghrádhaidh, do bhriathra do dhul ní aſiá dhéinn indi omhaoines. Acht deonaidh dhuinn do ghabhail, comhſhurtacht do ghrás, & do Spiorad naomhtha. Iondas go bfedmaoid adhragh dod hainm naomhthaſa, ler gcroidheadhaibh, & ler mbriathaibh, & ler ngiomharthaibh. Médaidh fein a Thighearna, & cuir aleithe do Ríghacht, & do ghumhachta, jondas go bfédaimne bheith lán no ólta dod dheagh thoilſe, gidhbé ar bith ní do conuidhis dhuinn, a Athair ghrádhaidh, na oraind uireaſbhuidh na neitheand, nach bfédmaoid theacht na bfégmhuis, do dhénamh do tſeirbhiſe. Acht beandaidhſe ſind, & oibridhe ar lámh ré chéile, iondas go mbiadh ar riachtanas aleas againd, gan ar néire do bheith ar chách, acht go madh mó bhiam in chuidigue léo, déna trócraire oraind a Thighearna, & ar ar nuile lochtaibh. Agas ar bfaicſin gurab mór na fiocha, do mhaith thaſa dhuinn ar ſon Ioſa Criosd, tabhair oraind an mhéidſin do bharr gráidh do thabhairt duitſe, & dar gcomharſandaibh, bí fein againd ad tathair, & ad cheand feadhna & ad tſear dídin, congaibh againd ſind ad láimh throcairidh, anám ar nuile bhuaidhearrtha, dar ſaoradh óna huile vrchoidibh, & do chrichnudhadh ar mbeathadh, a numhla, &

nonoruidh h[illegible] naomhthasa, tri[illegible] Iosa Criosd[illegible] Dtighearna[illegible] ar naon slanuightheoir. Amen.

A Thighearna go madh guath dhideau duinn do lamh thabhachtach tachsa; & do sgiath dhiona[illegible] ar sg[illegible], agas go madh slan ghadh duinn do [illegible]ir, agus do naibhneas an Iosa Chriosd, [illegible], & go madh lan teagasg [illegible] naomthasa, agas go madh [illegible] dh[illegible] agas [illegible] urtacht duinn, do ghrasa[illegible] co[illegible] Sbiorad naomhtha, go deireadh & and[illegible] ar mbeatha, go himsin, &c.

[illegible] naomh, chumhachtamaoid go tedargh[illegible] [illegible]ione, go mad toil leat foirfidheacht, & bnaith[illegible]daingne do thabhairt duinn ad chreideamh [illegible]ha, agas mo dughadh fondaind gach heula[illegible] [illegible]oram go hiomthas ar nuile cheart, & [illegible] [illegible]machtaibh an Iosa Chriosd re ndeanam ar bsaoradhsa, agus fadhb[illegible] priathara. Creidim, &c.

DIA athighearna dar gcomdachaibh; & dar [illegible] [illegible] ne bearna d'fois achadh, & do thaisteanadh [illegible] uile ghuise fein duind & do [illegible]naibh trocaire [illegible]ind, [illegible] an tighearna dion[illegible]odh a ghnuis [illegible] dhaighe [illegible]ugainn, do dhe[illegible]achadh a fiochmhaithe fein duind.

Redh Dr Arbuthnot [illegible] [illegible]raigh, & gra[illegible]sa, & treabhair ar righeanna Iosa Criosd co[illegible]mas [illegible]shadh, & comh hurtacht [illegible] bhioradh na[illegible]nh, go bheith do gnath maille rind go hiomlan.

[illegible]

ar an Agáth
Phrócais
do Mhac Cumhan a-h
Uhuinn do
Comhtsúa a Ó
-da Ó